A GODLY FORME OF HOVSEHOLD GOVERNMENT: FOR THE ORDERING of priuate Families, according to the direction of Gods word.

Whereunto is adioyned in a more particular manner, The ſeuerall duties of the Husband towards
his Wife: and the Wiues dutie towards her Husband. The
Parents dutie towards their Children: and the Childrens
towards their Parents. The Maiſters dutie towards
his Seruants: and alſo the Seruants
dutie towardes their
Maiſters.

Gathered by R. C.

ISIDORE.

Thou profiteſt much when thou readeſt, if thou practiſeſt that which thou readeſt.

BARNARDE.

What auaileth it thee to reade often in bookes the holy name of thy Sauiour, except thou ſtudie and endeuour to haue godlineſſe in thy behauiour?

CYPRIAN.

It profiteth a man (ſaith he) nothing at all, to profeſſe vertue in words, and to ouerthrow the truth in his deeds.

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AT LONDON
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c

To the Right worſhipfull, Maiſter *Robert Burgaine*, of *Roxall*, one of his *Maieſties* Iuſtices of Peace, in the Countie of *Warwicke*: to the right Worſhipfull, Maiſter *Iohn Diue*, of *Ridlington* Parke, in the Countie of *Rutland*: and to the Worſhipfull Maiſter *Edmund Temple*, of *Temple hall*, in the Countie of *Leiceſter*, Eſquires, as alſo to their religious and vertuous Wiues, *R. C.* wiſheth
with heart and ninde, grace from GOD
the Father by *Ieſus Chriſt*, and conſtancie in the trueth of the
Goſpell, to the end,
and in the end.

HAuing collected and finiſhed this Treatiſe enſuing, and deuiſing, very carefully with my ſelf to whom I might dedicate the ſame: at length I reſolued, that none were meeter to undertake the patronage thereof, then ſome ſuch meet perſons, as did already (in ſome good meaſure) practiſe within their ſeueral Charges, the ſeueral points and duties contained therein, and ſo would further proſecute thoſe other neceſſarie parts, which *they haue yet in ſome part pretermitted. Whereupon, calling to minde the holy exerciſes dayly vſed and exerciſed in all your houſes: I was moued for two cauſes, to make you all ioyntly Patrones hereof. Firſt, for that I acknowledge my ſelfe beholden and indebted vnto you all diuerſly, ſince my firſt acquaintance with you, and therefore (leaſt I ſhould deſerue the blame of vnthankfulneſſe for benefites receiued) I am bold vnder your names to offer the whole Church of GOD, theſe my ſimple collections. Secondly, for that as you are all ioyned and linked in the kindred by reaſon of mariage: ſo alſo you are, and haue beene a long time inſeparably knit in a zealous & ſincere profeſſion of Gods word and religion. And for ſo much as I may not (for many reſpects) accompliſh what good I willingly would: yet leaſt I ſhould bee thought to ſpend the remainder of my yeares in an idle condition, or to hide my talent in a napkin; I haue beene not leſſe carefull, then willing, to labour otherwaies to doe what I may to glorifie GOD, and profit his Church. Neither will theſe my labours bee vtterly vnprofitable, if my purpoſe therein bee rightly conferred with the purport of my writings. For ſuch Houſeholders, as pretend to bee great proteſtants, and ſound profeſſors of the Goſpell, may long inough talke of diſcipline, and ſtill complaine of the want of Church-gouernment; but all in vaine, and to no purpoſe, vnleſſe they will begin this moſt neceſſarie diſcipline in reforming their* owne houſes, according to the direction in this Treatiſe, and to ſuffer the holy Religion of GOD, to take place amongſt their families at home; otherwiſe they ſhall trauell much, and profit little. For although there bee neuer ſo good Lawes in Cities, neuer ſo pure order in Churches, yet if Maiſters of families, do not practiſe at home catechiſing, and diſcipline in their houſes, and ioyne their helping hand to Magiſtrates, and Miniſters: they may in trueth (but vniuſtly, as many haue done) complaine that their children and ſeruants are diſordered, and corrupted abroad, when in trueth, they were diſordered, and are ſtill corrupted, and mard at home. And therefore it cannot be, neither is it to bee hoped for, that eyther the father of his children, or the husband of his wife, or the maiſter of his ſeruaunts, ſhould looke for that obedience, that reuerence, that faithfulneſſe, and that dutifulneſſe which they of right ought to haue, and the other in conſcience, and of bounden dutie are bound to performe, vnleſſe they doe nowe at length endeuour to ſee theſe orders and duties hereafter mentioned, to bee practiſed within their ſeuerall Houſe-holdes. For if Parents and Houſholders ſhall performe no further dutie to their children and ſeruants, then to prouide for them, meat, drinke, and apparell, and to pay them their wages: then Papiſts, Atheiſts, yea, Turkes, and Infidels, do yeeld this dutie as well as they. And ſeeing all men be carefull, that their horſes & bullocks, *ſhould haue ſufficient fodder and prouender, to the ende they may haue their labour in lieu and recompence thereof: It doeth conſequently follow, that therefore a Chriſtian houſeholder ought to haue ouer his children and ſeruants, a much more Chriſtian care, then he hath ouer his dumbe and inſenſible beaſtes, that ſo hee may take a ſingular comfort from the dayly contemplation of their increaſe in ſpirituall graces. Oh what a ſweete and comfortable thing ſhall this bee to the ſoule and conſcience of ſuch an Houſeholder, when hee hath beene ſo diligent and carefull in the trayning and bringing vp of his children and ſeruauntes, in the obedience and wayes of the Lorde, that hee may rightly deſerue to haue this worhtie report and commendation giuen vnto him, from the mouth and penne of the godly, namely, that he hath a Church in his houſe: that is, a companie of ſound and faithfull Christians, ſuch as feare God indeede; as the like report was giuen by the Apoſtle, to thoſe godly Houſe-keepers.* Aquila *and* Priſcilla *his wife:* Romans 16. 5. 1. Cor. 16. 19. *as alſo to* Philemon.

Phil. 2. *Therefore all Parents and Houſe-holders, are (in the Lord) to bee exhorted, that they would bee carefull to bring vp their children and familie, ſo as they either (by ſome good tokens) may ſee them the children of God, and heires of the couenant, or at leaſt, they may bee comforted in their owne conſciences, notwithſtanding that their chil-*

dren and ſeruants (for ſome cauſe vnknowne to thē) do refuſe their counſell and inſtruction, ſeeing they to the vttermoſt of their power and abilitie, haue vſed all good meanes to bring them vp well, & haue rightly offered them to the Lord.

Now if parents and maiſters haue iuſt cauſe to bewaile and lament, when (thus trauelling in good education and information) they cannot yet ſee good effects, and godly fruites, in their children and ſeruants: how much more cauſe of griefe may they haue, when they haue vſed and beſtowed no labour at all (either by themſelues, or others for them) to bring them vp in the nurture and feare of the Lord? And yet, alaſſe, many will be grieued for the one, that will not be any thing moued for the other. Wherefore let all parents and maiſters of families know, and learne, that if they will conuey God his bleſſings to their poſterities, then they muſt do, and performe the duties belonging thereunto: yea let them (if they be loth to conuey God his iudgements to their children) carefully auoyde the meanes vnto it.

And ſurely, as it is a bleſſed thing in the houre of death, with Simeon to depart in peace, leauing their wiues, children, and ſeruants, members of Chriſt, ſpouſes of Chriſt, children to God, and ſeruants to the Lorde: ſo in the extremitie of death, no one thing will bee more grieuous vnto Parents and Houſeholders, then (the Lord hauing giuen them the charge of ſo many ſoules to be farthered Luk. 2.

red to ſaluation) that their owne tormented conſciences ſhal preſſe them, in as much as they haue helped their children and ſeruants forward to their damnation; and ſo (which is more fearefull) they ſhall haue them ſpewing and foming out on their faces, continuall curſes in hell, then accuſing them for euer to bee the murtherers of their ſoules, and cut-throates of their ſaluation.

Is it any maruell, if Houſeholders many times finde ſmall obedience, and leſſe dutifulneſſe, and faithfulneſſe, at the hands of their children and ſeruants, ſeeing they omit and leaue undone the performance of theſe ſo christian duties towardes them herein expreſſed, and inioyned of the Lorde? For ſo doth God often leaue manifeſt tokens of his wrath, in puniſhing diſobedience, with diſobedience.

How can any maiſter of a Houſehold, whoſo-hee bee, looke to haue his family truſtie and faithfull unto him, and yet hee himſelfe is faithleſſe to God? Doth hee maruell that his children and ſeruants feare not him, whereas hee himſelfe feareth not the Lord? Will hee maintaine his authoritie ouer thoſe under his charge, and hee himſelfe doth not yeeld obedience unto the authoritie of God his Creator?

Moreouer, it is manifeſt, that the good man of the houſe, by planting Gods religion in his family, ſhall not a little aduance and ſet forwarde his owne

owne priuate profit and commoditie. For wicked and vngodly ſeruants, are, for the moſt part, loyterers, pickers, and deceitfull: wheras on the other ſide, godly ſeruants are iuſt and faithful, whom in his abſence he may truſt to do ſuch buſineſſe and worke as he willeth them to doo. Gen.30.30 and 39.5. &c.

If maiſters of families bee carefull and deſirous (as in conſcience they ought) that their wiues, children and ſeruants, ſhould reforme themſelues, & endeuour to practiſe ſuch duties as do appertaine and belong vnto them; then they muſt likewiſe be diligent and carefull to reforme themſelues, both inwardly and outwardly; in ſuch points and duties, as hitherto they haue left vndone: otherwiſe, they may iuſtly ſay vnto them: Phiſitian, heale your ſelfe: or, why doo you wil vs to do that, which you do not practiſe your ſelfe? Luk.4.23. and.22.32. Rom.2.21 *For as one candle cannot light an other, if it ſelfe be out: euen ſo the maiſter of a Houſehold ſhall not reforme thoſe of his charge, and inflame them with the loue of God and godlineſſe, if hee himſelfe be voyd of the ſame.*

Let euery maiſter of a Houſehold therfore ſay and performe with Ioſua; I and my family will ſerue the Lord. *Ioſua 24.15. And likewiſe, let euery chriſtian Lady, Miſtreſſe, and Dame, ſay with* Heſter: I and my maides will do the like. *Heſt.4.16. And ſo no doubt, God will powre his bleſſings on them, and theirs, in this life, and euerlaſting happineſſe on them in the life to come.*

Touching the booke it ſelfe, I will not ſay any thing to the commendation thereof, but onely thus: That I am aſſured, that if ſuch duties as are mentioned therein, were duly and carefully practiſed of all ſuch as are named in it, then (no doubt) vertue and godly religion would greatly flouriſh, to the aduancement of God his glorie; and alſo ſinne and wickedneſſe would then decreaſe and fall downe, to the vtter ſubuerſion and ouerthrow of Sathans kingdome.

The profit of this booke.

This Treatiſe I confeſſe is not garniſhed with eloquence, not full of great cunning, nor beautified with flowers of mans wiſedome; neither yet doth it diſcourſe or treate of high or darke things; neither is it ſtuffed with ſubtill queſtions and argyments; nor indited with Rhetoricall and eloquent ſtile, as thoſe commonly bee, which are propounded and ſet forth to the world, rather for boaſting and vaine-glory ſake, then for any deſire to edifie, and to doo others good: but it is plaine, and without any great gayneſſe; yet ſo full of good, neceſſary, and wholeſome inſtructions, that whoſoeuer readeth, and marketh it with a right diſpoſed minde, and willing to practiſe it, without reſpect to any other thing then God, the reformation of his life, and the ſaluation of his owne ſoule (which is the onely marke that Chriſtians muſt leuell at) hee may reape ſingular profit thereby.

And vndoubtedly it may well bee ſaide, that vnto

vnto true chriſtians, good and holy bookes are as ladders to climbe vp to heauen: as ſparkes to kindle the heate of the ſpirit, when it is quenched, or waxed colde in them; and as props to ſtay vp their faith, that it may increaſe.

Good bookes as ladders to climbe vp to heauen.

Praying therefore your worſhips, to accept of my dutifull-good will, and to pardon my boldeneſſe, I ceaſe to adde any further thing: beſeeching God of his endles mercie for his Chriſts ſake, to ſtrengthen you ſtill in that good and happy courſe of his worde, and all other good learning: to furniſh you all abundantly with all ſpirituall and heauenly knowledge, to the carefull practizing of the ſame, in the fruites of your moſt holy and bleſſed callings, to the aduancement of the glory of our God, and to your owne euerlaſting comfort in Chriſt Ieſus. So be it.

Your Worſhips in all Chriſtian dutifulneſſe, moſt willing.

R. C.

A GODLIE FORME OF HOVSEhold Gouernment, carefully to be *practiſed of all Chriſtian* Houſe-holders.

A Houſehold is as it were a little Common-wealth, by the good Gouernment whereof, Gods glorie may be aduanced, the Common wealth which ſtandeth of ſeuerall families, benefited, and all that liue in that familie receiue much comfort and commoditie.

But this gouernment of a family is not very common in the world, for it is not a thing that men can ſtumble on by chance, but *wiſedome* muſt leade vs vnto it. *Through wiſedome* (ſaith *Salomon) is an houſe builded, and with vnderſtanding it is eſtabliſhed: and by knowledge ſhall the Chambers thereof bee filled with all precious pleaſant riches*; that is, ſhall obtaine all kind of bleſſings.

The rule of good gouernment is wiſedome. *Pro.* 24. 3.4.

bleſſings. See alſo Pro. 28, 2. by which two places it is manifeſt, that ſuch families as are not ordered by hap hazard, or as it falles, but by Wiſedome, Diſcretion, and Counſell, do proſper in inward and outward goods, and indure long. When we ſpeake of wiſedome, we do not meane that this gouernment can be in all points excuſed by naturall reaſon and Wiſedome: for mans wiſedome teacheth but vnto one point, and that the leaſt of that, which family-gouernment tendeth vnto.

Not carnall wiſedome.

But learned out of the word.

But the Wiſedome that wee ſpeake of is not naturall, but fetched from the fountaine of all wiſedome, God himſelfe, who by his word ſhineth vnto vs pure light to walke by, not in the Church alone, nor in publike ſocietie of men onely, but euen within the ſecret of our owne walles, and toward ſuch as bee abiding vnder the ſame roofe. And if we deſire to walk with GOD, as *Enoch* did, wee muſt ſet vp this light for our ſelues to liue by at home: *For then we doe no inequitie, when we walke in his way.* Where no wiſedome is vſed in gouerning families, there all goeth to wracke, & there many enormities are to be found, as wofull breaches betweene man and wife, graceleſneſſe and vnthriftines of children, lewdneſſe of ſeruants, and foule ſcapes. And where carnall policie ruleth, and not the wiſedome which is from aboue, there all that is done tend to the eaſe, pleaſure,

Gen. 5. 24.
Pſal. 119. 3.

Wiſedome is great wealth, without wiſedome whatſoeuer a man taketh in hand turneth to his owne hurt.

ſure, and profit of this life, which is the ende and felicitie of a brute beaſt, and not of a man.

Now that there is a good kind of gouerning of a family, which they who follow wiſely, may be ſaid to gouerne well, appeareth out of the firſt Epiſtle to *Timothie* 3. verſe 4.5. *One that guideth his houſe well, &c.* And after, *Hee that knoweth not to gouerne his owne houſe, &c.* Wherby it is euident, that there is a way of ordering the family aright, and there is a miſgouerning of it.

*Pſ.*101.2

It is out of doubt that the wiſe and skilfull gouernment of a houſe is found out by prudence defended by Science, and conſerued by experience.

To ſet downe this good Gouernment exactly, is a hard matter. Here only we will note ſome things which doo appertaine vnto that gouernment which we ſpeake of. And to do it more orderly to the better vnderſtanding, wee muſt cōſider, that (as may alſo be gathered out of that place of *Timothie*) there are two ſorts in euerie perfect family.

1 The Gouernours.
2 Thoſe that muſt be ruled.

Whereof a family conſiſteth.

And theſe two ſorts haue ſpeciall duties belonging to them, the one ſort towards the other. In the carefull performance whereof, from the one to the other, conſiſteth the *good gouernment of a family*.

The Gouernours of a family, be ſuch as haue authoritie in the family by Gods ordinance, as the father and mother, maiſter and miſtreſſe.

The firſt ſort are ſuch as haue authoritie in the family.

To whom, as God hath giuen authoritie

ouer

Who muſt vſe their authoritie.

If the gouernour be charged with weightie affaires, he may appoint one to gouerne his houſe as Abraham and Putiphar did.

*Gen.*24.2. & *Gen.*39.4.

ouer their children and ſeruants, ſo he would haue them to vſe it to the wiſe gouernment of them, not onely for their owne priuate profit, credit, or pleaſure, but alſo for the good of thoſe whom they are to gouerne: for by a wiſe gouernment, much good commeth to the parties gouerned. If maiſters then or parents doo not gouerne, but let ſeruants and children do as they liſt, they do not onely diſobey God, and diſaduantage themſelues, but alſo hurt thoſe whom they ſhould rule: for when any haue ſuch libertie to do as they liſt, it maketh them grow out of order, to the prouoking of Gods diſpleaſure, and curſe againſt themſelues; whereas if they had beene held in by the bridle of Gouernment, they might be brought to walke, ſo as the bleſſing of God ſhould follow them in their courſes.

A property of good gouernment.

1. *Tim.*3.4

All gouernment of a family muſt bee in comelineſſe or decencie, that is, it muſt bee ſuch as is meete and conuenient both for the gouernour, and for the perſon gouerned. And therefore it is impoſſible for a man to vnderſtād how to gouerne the Common-wealth, that doth not know to rule his owne houſe, or order his owne perſon, ſo that he that knoweth not to gouerne, deſerueth not to raigne.

Lordlineſſe is vnmeete in a houſehold gouernment, and yet familiaritie with ſuch as are vnder gouernment, breedeth contempt. Againe for the perſons gouerned, all in the family are not to be gouerned alike.

There is one rule to gouerne the wife by, an other for children, another for ſeruants. One rule for young ones, an other for olde folkes.

The marks that family gouernmēt aimeth at.

The gouernment of a family tendeth vnto two things eſpecially. Firſt, Chriſtian holyneſſe, and ſecondly the things of this life. By the firſt God is glorified; by the ſecond this preſent life is ſuſtained, in ſuch ſort as God ſeeth good for vs.

Howſoeuer, where humane pollicie is the rule of houſehold Gouernment, there men only haue an eye to the things of this life: yet they which fetch their wiſedome to rule by out of the word, ſhall vnderſtand, that their gouernment muſt not onely be ciuill, but righteous alſo: that is, they muſt ſeeke to haue Holineſſe found in their habitation, whereby God may be glorified, as well as riches, whereby they may be comforted. This hath bene the courſe of holy men in former ages.

Gen. 12.7.8. & 13.18. & 21.33. & 22.9. Iob. 1.5.

Abraham flitted often from place to place, yet hee built an Altar whereſoeuer hee became, yea, and trained vp his family in the feare of God. Hee did not ſeeke excuſe in his vnſetled eſtate, to let paſſe the care of holineſſe. Holy *Iob* was not contented to worſhip God himſelfe alone, but ſanctified his ſonnes, that is, prepared them to worſhippe God with him. *Iacob*

at his returne from *Padam-Aram* purged his
family, and ſet vp Gods worſhip there. *Ioſua*
ſaith, though others ſhould forſake the Lorde,
*Ioſu.*24.15 yet hee and his family would cleaue vnto him,
*Heſt.*4.16 and ſerue him. *The vertuous woman openeth*
*Pro.*31. *her mouth in wiſedome, and teacheth mercie vn-*
26.*&c.* *to her ſeruants.* Many of the faithfull, when
they themſelues beleeued in Chriſt, laboured to
bring their families to the faith alſo. Parentes
*Act.*10.& alſo are commaunded to bring vp their children
16.14.15 in the *inſtruction and information of the Lord.* By
*Ephe.*6.4. all which places it is euident, that Religion muſt
be ſtirring in Chriſtian families, and that good
gouernment looketh to bring godly behauiour
into families, as well as thrift and good husban-
drie.

For want of this care, many parentes leaue
their children faire faces, and foule mindes; pro-
per bodies, and deformed ſoules; full coffers,
and emptie hearts: for want of this, God may
dwell in Churches if he will, but hee hath no a-
bode allowed him in priuate families. For will
God be where hee may not rule, but muſt be an
vnderling and ſtand and looke on, when profit
and pleaſure ſhall be ſerued, and ſet aloft? Yet
1.*Ioh.*3.24 the ſpirit of God ſaith, that God will come
&.4.12.13 and dwell with them that loue him, and keepe
his commaundements. Where therefore holi-
neſſe is not ſought for in families, their God
hath no friends, nor louers, nor walkers with
him,

him, howſoeuer they will ſometime come viſit him in the Church.

Beſides, the ill ſucceſſe that ſuch walkers haue, who make their houſes temples to Mammon and riches, ſhould teach vs to haue a principall reſpect to God in Chriſtianitie, ruling our houſes. Many thriue not, but put that which they get in a bottomeleſſe bagge. For God who hath none, or the loweſt regard in their courſes, and houſehold affaires, withholdeth his bleſſings from them: and then in vaine doo men riſe early, and goe late to bed, and eate the bread of carefulneſſe. Others thriue, but it is a wofull thrift, that ſerueth to harden the heart, and to bewitch the ſoule with loue & liking of this world. Yet is Gods iuſt iudgement vpon many this; becauſe they will needes ſerue their owne commoditie chiefly at home, the Lorde giuing them vp to themſelues, they neuer ſerue him but coldly and for cuſtome ſake at the Church: and God accepteth no more of their worſhip they doo there, then they doo loue and like of his gouernment in their houſes.

Math.6.24.

Haggi.1.6

Pſal.127.2.

The gouernours of families, if (as it is in mariage) there be more then one vpon whom the charge of gouernment lyeth, though vnequally, are; firſt the *Chiefe gouernour*, which is the *Huſband*; ſecondly a *a fellow-helper*, which is the *Wife*.

The ſorts of gouernours. Houſeholders, or houſekeepers, are perſons authorized ouer their houſeholds and

These both do owe duties to their family, and dutie one to an other.

The duties they owe to their familie, both concerning godlineſſe, and the things of this life, belong either to the husband eſpecially, or to the wife eſpecially. The duties that belong to the husband touching holineſſe, are ſuch as either.

The dutie of the huſband touching holineſſe, which he muſt performe to thē.

he muſt { 1. Performe to them of his familie.
2. Or require of them.

To ſee that they haue the word ordinarily, the want whereof, is the greateſt plague that can be.

Amo.8.11. Math.9.36.37. Eſa.32.1.2.3.4. Rom.10.14. Iam.1.86 19.21. 1.Pe.2.2. Haba.2 1. verſ. Ephe.4.11.12. Iam.1.21.

The duties which he muſt performe to them, are, firſt touching the publike miniſterie of the word, to prouide that they may liue vnder an ordinarie miniſterie of the word, or elſe to take order, that alwaies vpon the Sabbath, and at other times when it may be, they reſort to ſuch places, where they may haue the word miniſtred vnto them: for elſe how ſhall they be brought into the ſheepefold of God, (from which naturally they go aſtray) but by hearing the voice of the chiefe ſhepheard, ſpeaking vnto them by thoſe whom he ſendeth? how ſhal they beleeue, and ſo be begotten againe by the ſeede of the word, except they heare ſuch as God ſendeth for the begetting of men vnto him? how ſhall they bee reconciled vnto God, but by hearing his meſſengers, into whoſe mouthes he hath put the word of reconciliation: how ſhall they growe in faith, and increaſe in grace, but by receiuing with meekeneſſe the ingrafted word, which is able to ſaue their ſoules?

Seeing then the word preached, is the meanes to beget men to a new life, and to nouriſh them in it: a great dutie lieth vpon the gouernours of families, to prouide by ſome meanes that they may haue it. For where the word is not preached, there the Lords Sabbath cannot be hallowed as it ought.

Now the Lord would not onely haue Maſters of families to keep holy the Sabbath themſelues, in all the parts of his worſhip publike and priuate, but alſo that euery one ſhould in his ſeuerall place and roome, carefully take order, that ſo many as be committed to his charge, ſhould ſanctifie the Lords day as well as himſelfe: which though it be true in all other commandements, (namely that whatſoeuer we are bound to doe our ſelues, we muſt be meanes to further other in doing the ſame, becauſe the loue of God and of our neighbour, ſpreadeth it ſelfe ouer all the commaundements: and therefore though it be not expreſſed, it is neceſſarily vnderſtood) yet in the fourth commaundement, it is ſo much the more required, becauſe beſides the analogie and proportion betweene it and the other commandements which doth inforce it, the very words themſelues doe bind vs thereunto. For when it is ſaid, *Thou and thy ſonne, and thy daughter, thy manſeruant and thy maide*, though it ſpeaketh by name onely of reſting vpon the Sabbath, yet becauſe the ende of that is, that the day might be ſanctified, looke

Al ſuperiors ought to be carefull that their inferiors do keep holy that day, as well as themſelues.

how many reaſons there be to binde the inferiours to reſt, and the ſuperiours to prouide that they do ſo indeed, ſo many are there to compell them to ſanctifie the day in their owne perſons, and in ſo many as belong vnto them. Therefore when firſt of all it is generally ſaide in this fourth commaundement, *Remember the Sabbath day, that thou keepe it holy*: and afterwardes, *The ſeuenth day is the Sabbath day of the Lord thy God*, that is, which muſt be dedicated vnto his ſeruice: and in the ende you muſt therefore reſt, that you might ſerue him in it as hee requireth: and then nameth the ſeuerall parties that ſhould reſt: his meaning is, to declare the right ende of their reſting, and ſo ſpeaking by name to the gouernours, ſaith: *Thou, and thy ſonne, and thy daughter, thy man-ſeruant, and the maide, the ſtranger that is within thy gates*, to ſhewe vnto them, that it is not ſufficient for them to looke that they vnder their gouernment ſhould reſt, vnleſſe they ſanctifie the day of reſt alſo, which they muſt be ſo much carefull of, by how much the ſanctification of the day is greater, then the ceaſing to worke vpon it, as the end wherevnto this is but referred: and therefore if it be a ſinne in them at any time, not to haue a ſufficient regard vnto them, that they worke, then it muſt needs be a greater ſin, if that through their negligence they do not ſanctifie and keepe holy this day of reſt.

Deut 5.12. 14.15.

So that here the Lorde God requireth; that in all places there ſhould be ſuch good lawes publikely in the Common-wealth, and priuately in mens houſes eſtabliſhed, and diligently executed, as whereby not onely the rulers, but alſo all in ſubiection ſhould be compelled to ſanctifie the Lords day, and that they ſhould be ſure they do it indeede. And as hee muſt not leaue it indifferent to them, to chooſe whether they will worke or reſt, and ſo thinke it ſufficient that they doo not lay any worke vpon them, ſo it is not inough that they hinder them not from ſeruing God vpon that day, vnleſſe they procure all the meanes vnto them, whereby God might bee worſhipped of them, and ſee that they worſhippe God in them, as well as themſelues. Therefore the maiſters of families muſt prouide as much as lieth in them, that the word bee publikely preached where they dwell; not for themſelues alone, but for their children and ſeruants ſake, that they might keepe holy the day together with them: and they muſt not only come themſelues to the place of common praier and diuine ſeruice, but bring theſe alſo with thē, and ſo ſpend the reſt of the day in all priuate godly exerciſes themſelues, and cauſe others to do ſo alſo.

They ought not to leaue it to their diſcretion as a thing indifferent, but to compell them thereunto.

And here, leaſt this might ſeeme too heauie vnto vs, and that it might not be grieuous to take ſo great a charge vpon vs, wee muſt remember, that as we haue great helpe by our inferiours in many things, ſo the Lord would haue vs to helpe them in the chiefe and principall: and as he hath made them our ſeruants, ſo we ſhould make them his ſeruants: and when they haue ſerued vs ſix daies, we might cauſe them to ſerue him vpon the ſeuenth: and as the Lord hath preferred vs aboue them with their ſeruice, ſo hee would humble vs with this charge and care ouer them, or rather exalt vs, in that hee would haue vs to be as it were the ouerſeers of his worke, and not onely ſerue him our ſelues, but alſo ſee his ſeruice done by others, committed to our charge: which if wee doo not, wherein ſhall the Chriſtian gouernours of houſeholdes, differ from the Infidels and Heathen, and what greater thing ſhall wee doo for our ſeruants, then they? Nay, what ſhall wee doe more for them, then for the bruit beaſtes and cattell that worke vnder vs, to whom wee giue reſt and eaſe from labour vpon the Sabboth, if we cauſe them not to *ſanctifie the day of reſt*, in which they ſhall differ from all other, not onely beaſtes but men.

Deut. 11. 20. So haue the ſeruants of God done in times paſt in their ſeueral families.

And this is the meaning of that Lawe which *Moſes* gaue to the Iſraelites, *Commaunding them to write the word of God vpon the poſtes of their houſes, and vpon their gates.* Whereby all vnder gouernment, were taught what ſhould bee required of them ſo long as they liued in thoſe houſes, namely, to ſerue God: and all gouernours were taught, what eſpecially to looke after in all them that went in and out of their gates, and liued vnder the roofe of their houſes, euen to ſerue the Lorde in all parts of his worſhip, for which ende hee hath giuen them ſuch authoritie ouer them. According to which commaundement, the worthie Captaine of Gods people *Iehoſhuah*, made this proteſtation before all the Elders of *Iſrael*, a little before his death, exhorting them to doo the like: *I and mine houſe will ſerue the Lorde*: promiſing not onely for himſelfe, but for all his, which though it was too hard to do, yet becauſe hee knew how many meanes the Lord had giuen him to bring it to paſſe, which alſo God would bleſſe (as all godly exhortations, admonitions, and chaſtiſements, whereby if they did not profite, hee had authoritie to thruſt them out of his houſe, and to rid himſelfe of them all which hee was purpoſed to put in practiſe) therefore hee was bolde thus to ſpeake of himſelfe, thereby ſhewing what all men ſhould propound to themſelues, and may attaine vnto. The like whereof *Dauid* ſpeaketh of himſelfe, in that worthie Pſalme. 101. which is left as a patterne for all Chriſtian gouernours to rule by, wherein hee ſheweth, how hee would rule not onely himſelfe, but his houſeholde, nay the whole Kingdome, by hauing an eye to them that were good,

Ioſh.24.15.

to reward them; and to them that were bad, to puniſh them: that ſo not onely himſelfe, but all his might ſerue the Lord. After the ſame manner in the time of the Captiuitie, when the noble queene *Heſter* willed all the diſperſed Iewes to keepe holy three dayes together in faſting and prayer, that ſo they might entreat the Lord for that finall deſtruction and vtter raſing of them out, which *Haman* the curſed Amalekite and ſworne enemie of Gods people, had determined to bring vpon them ſpeedily, that it (I ſay) might bee preuented in time: ſhee ſaide, *That ſhee and her maides would doo the like. Heſt.* 4.16. Whereby no doubt ſhee inſinuated vnto them, that in euery houſehold, her meaning was, that it ſhould bee thorowly kept on all ſides, not onely of the rulers, and ſome fewe, but of all others, euen vnto the maide-ſeruants.

Now, the Sabbath, and the day of Faſt are both of one nature as the word doth ſufficiently beare witneſſe. Therefore if this hath bene the practiſe of the Church vpon that day to faſt: and not the chiefe alone, but their families: alſo then muſt wee needes bee perſwaded, that vpon the Lordes day, we ought our ſelues, and our houſeholdes to ſerue the Lord, and to ſay with *Ioſhua, I and mine houſe will ſerue the Lorde*: and with *Heſter, I and my ſeruants will doo the like.*

And how could that haue bene verified of the religious Captaine *Cornelius*, which is written of him, *that hee was a deuout man, and one that feared God with all his houſehold*, vnleſſe Act.20. 1. hee had not onely frequented the common aſſemblies vpon the Sabbath dayes, but had alſo acquainted his ſeruants therewith? Therefore as the Lorde himſelfe ſpeaketh of *Abraham*, who is the father of all beleeuers, *I know that hee will commaund his ſonnes, and his houſehold* Gen.18.19 *after him: that they keepe the way of the Lorde, to doo righteouſneſſe and iudgement; that the Lorde may bring vpon* Abraham*, that hee hath ſpoken vnto him*! So it muſt bee practiſed of all them, that will be the children of this faithfull *Abraham*, and enioy the ſame promiſes that hee and his poſteritie did, euen that they cauſe their children and their ſeruants to keepe holy the Sabbath, wherein conſiſteth the true worſhip of the Lord, that ſo they might walke in that way, which hath the promiſes of this life, and the life to come.

So then it may moſt euidently appeare, both by the wordes of the commaundement, and by the practiſe of the beſt men in the olde and newe Teſtament; that this dutie is laide vpon all houſeholders, diligently to ouerſee the wayes of their families, that they ſerue God, as in all other duties, ſo eſpecially in ſanctifying the Sabbath, as they will aunſwere to the contrary at their perill, to him that hath put them in authoritie, and as they will giue an account for their ſoules, which otherwiſe might periſh through their default.

But in our time it is for the moſt part, wholly neglected.

Which though it be ſo ſeuerely inioyned to all men, and vnder ſo great a paine laid vpon them, yet it is ſo generally neglected of the greateſt part, that we may rather complaine of it iuſtly with griefe, then haue any hope of the ſpeedy reformation of it. For beſides that a great many haue no care to ſanctifie the day themſelues, and therefore cannot with any conſcience require it of their ſeruants and children, but either ſet them to worke, or to play, and to doe any thing vpon that day, ſauing that which they ſhould, and doe encourage them thereunto, by their owne ill example and words: there be others alſo, who though they ſeeme to haue ſome care to keepe holy the day themſelues, (and haue in deede) yet either through ignorance, or negligence, doe not once looke to their houſehold, whether they come to Church, or no, and ſit there attentiuely, and continue there, with profit to the ending, nor how they ſpend the reſt of the day; but being demanded where their ſeruants were, how chance they came not to Church, &c. they anſwere ſecurely, (and as they thinke ſufficiently) as though it were a thing meerely impertinent vnto them, that they cannot tell, they doe not hinder them from the Church, they may come if they will, they are of age to looke to themſelues, and they are paſt boyes now, and I cannot tell what, &c.

But they muſt conſider, beſides that which hath bene already ſpoken concerning this matter, that they doe too fooliſhly, and groſly imagine to ſtop (as it were) the mouth of the Lord, with that ſimple anſwere in his buſines, which they will not receiue at their ſeruants hands in their owne. For in the ſixe daies, when their ſeruants are in their owne buſines, they will not let them come and goe at their owne pleaſure, and content themſelues with a bare imagination, that they be at their workes, but will be ſure of it, and therefore ſet them to it, looke vpon them in the doing of it, and call them to an account for it, which if it be well done in themſelues, becauſe they know otherwiſe they will be negligent, how muſt it not needes then be a great vnkindnes, and vnthankefulnes in them vnto God, that vpon this day (which is but one among ſeuen) his ſeruice ſhould be ſo ſlenderle looked vnto, that there is no ſuch diligence vſed towards their ſeruants, that they might performe it.

And how muſt it not needes bee a great iniurie to their ſeruants (who are naturally, and for the moſt part more negligent and careleſſe in Gods ſeruice, by reaſon of their corruption, then they can be in the ſeruice of men) to be depriued of that benefite of their gouernours (which is the chiefeſt, and for which cauſe eſpecially they are committed to their gouernment) namely, to be furthered by them in the ſeruice of God: but vſe them more like beaſtes then men, euen that they might bee ſeruiceable vnto them, and then care not whether they ſerue God or the diuell.

Wee know that ſeruants looke to be preferred by their maiſters (and ſo there is good reaſon, when they haue ſerued them faithfully) but what kinde of rewarde is this, when hauing beſtowed ſome earthly benefite vpon them, by hauing no care to make them ſerue the Lord, and ſanctifie his Sabbaths, they do in the ende not onely make them looſe the euerlaſting rewarde, but preſerue them to eternall deſtruction?

Eſpecially in great houſeholds, where here are many ſeruants.

Moreouer, there are a company of idle Seruing-men, who being brought vp idlely all the ſixe daies, and in them hauing nothing at all to doe, are neuer almoſt looked after vpon the ſeuenth day, are as idle, but and as litle regarded, as vpon the other: and as they neuer almoſt doe any good daies worke to their maiſters (for they haue nothing to do) ſo much leſſe do they ſpend any Sabbath in the Lordes ſeruice; but they eſpecially are left to goe and come at their will.

Others that haue any office of great charge and attendance (as the Cookes, Butlers, and ſuch like, in great houſes) ſeldome or neuer come to the Church, and that but by peeces, eyther when halfe is done: or elſe they are readie to depart before halfe be ended; and ſo both hinder the Lord from that ſeruice which hee ſhould haue by them, and themſelues from that bleſſing which they ſhould inherit that way; & both cauſe the name of God to be ill ſpoken of, and pull vpon themſelues & their maiſters, that curſe which belongeth to the continuall polluting of the Sabbath. And how can they looke, that that ſeruice, and that meate and drinke ſhould doo them good, which is thus prepared, & brought (as it were) with the continuall daunger of the ſoules of their ſeruants, beſides the diſhonour of the name of God?

When *Dauid* had inconſiderately deſired to drinke of the water of *Bethleem*, three mightie men brake into the Hoſt of the Philiſtims, and drew water, and brought it to him: but hee would not drinke thereof, but powred it for an offering to the Lord, and ſaide: *Oh Lord bee it farre from mee, that I ſhould doo thus: is not this the bloud of the men that went in ieopardie of their liues?* How much leſſe then ought men to eate & drinke that, for which their ſeruants doo venture the liues of their ſoules? And beſides, if wee iuſtly finde fault with them, who doo neuer or ſeldome preach to the people committed to their charge, and ſo cauſe their ſoules

2.*Sam.*23 15.16.

to ſtarue, and die eternally: how can they bee blameleſſe, who ſeldom or neuer bring their ſeruants to the preaching of the word? And muſt they not needes bee culpable of the ſame iudgement before God, ſeeing it is all one with the ſeruants, whether they liue in the places where the word of God is not preached at all: or if it be, yet they come not vnto it.

Obiection. But whereas men are readie to obiect, that in a great family many muſt needes bee abſent.
Anſwere. We graunt it to bee true, in ſome part, that is, at ſome time, and vpon ſome occaſion: but ſo ordinarily and ſo continually (as they themſelues in their owne conſciences are priuie of, who make this obiection) we know no neceſſitie that can excuſe that. Nay, we are ſure that the Lord hath laid no ſuch calling vpon any man, that ſhould keepe him in a continual breach of the Sabbath: and therefore both maiſter and ſeruant may ſuſpect, that he is in ſuch a calling, as is not agreeable to Gods word, or that he vſeth it not aright, when it maketh him, if not wholly, yet for the moſt part, to neglect the ſeruice of God vpon the Sabbath day.

And wee knowe (where there is a great care to ſerue and pleaſe God by prayer) the Lorde will giue to them ſuch wiſedome, that they ſhall be able to redeeme, if not the whole, yet at leaſt a great part of the day, which otherwiſe will be miſpent: namely, by letting paſſe many needleſſe things, by preparing ſo much before as cōueniently may be, by riſing ſo much the more early in the morning, and by the interchangeable helpe of other ſeruants: eſpecially when they will for theſe cauſes bee contented with ſo much the leſſe, though not in quantitie (for the reliefe of others) yet with leſſe exquiſite and curious dreſſing, which eſpecially taketh vp the time: and ſo we are ſure, and they that will trie it in the feare of God, & a care to ſerue him, and in a loue to the ſoules of their brethren, ſhall finde it to be true by experience, that many might keepe holy the Sabbath, which now doe it not at all: others might keepe it more then they doe. Which if yet it bee thought vnpoſsible (becauſe we goe not about to practiſe it) let vs but obſerue that which we ſhall ſee done in the houſe, when the ſeruant is very deſirous to goe to a Faire, and the maſter is as willing to let him go; you would wonder to ſee how things ſhall be diſpatched vp ſuddenly, and in good order; they ſhalbe abſent many houres, and yet not greatly miſſed: if any thing be otherwiſe then is vſuall, it is borne with, becauſe it is a day of making prouiſion for themſelues, and that day is not euery day. So thē, if the maiſters were perſwaded of the Lords day, as they ought to be. euen that it is the time of making prouiſion for the ſoule, and were as carefull for the ſoules of their ſeruants, as they are for their bodies, and did eſteeme it more for their worſhip and credite, that their ſeruants were religious, than that they were coſtly, and well ſet out in apparell; they would be better contented to ſpare them, during the time of that Market, where they may buy without mony all the graces of Gods ſpirit, and the riches of the Kingdome of heauen: whereby they ſhould not onely ſaue their owne ſoules, but be made more fitte to doe duties to their maiſters of conſcience.

The gouernours of families ſhuld take order that their whole houſhold might come to Church together.

Therefore (to end this point) it is the dutie of all houſeholde gouernours, to cauſe the whole familie to be in a readines to attend vpon them to and fro the Church, and that it be not left at euery mans diſcretion to come when hee will, but that they ſhould goe together. And indeed this hath bene the orderly comming of Gods people in times paſt to the place of his worſhip, that they haue not come ſcattered and alone, but many together, and by companies; whereof the Prophet ſpeaketh, *When I remembred theſe thinges, I powred out my very heart, becauſe I had gone with the multitude, and ledde them into the houſe of God, with the voice of ſinging, and praiſe, as a multitude that keepeth a feaſt.* In which place, the man of God complaining, that hee was baniſhed from the holy aſſemblies, ſaith, that his griefe was increaſed by remembring his former eſtate, when hee vſed to goe with a great company to the Temple, euen as to a feaſt: whereby hee declareth what was the manner of their going; euen as men goe to

Pſa. 42.4.

a market, or to a feaſt, not onely with ioy, but alſo by companies, and ſo many of one houſe as goe, will goe togither: ſo they did not onely goe to the houſe of God chearefully, but many of them togither, euen as to the market, and feaſt of their ſoules. By which practiſe of theirs, as the doing of many is condemned, ſo it appeareth that the men of our time are led by an other ſpirit, then they were, & are otherwiſe perſwaded of the worſhip and place they goe vnto: for all the people, nay, the ſeuerall houſeholdes come not togither, but ſcattered, & one dropping after an other, in a confuſed maner.

Firſt, comes the man, then a quarter of an houre after, his wife, and after her, wee cannot tell how long, eſpecially the maid-ſeruants, who muſt needes be as long after her, as the men-ſeruants are after him. Whereby it commeth to paſſe, that either halfe the ſeruice of God is done, before all be met; or elſe if the Miniſter tarrie till there be a ſufficient congregation, the firſt commers may be wearie, and ſometimes colde with tarrying, before the other ſhall be warme in their ſeates.

Now, if it be demanded of the maiſters why they alone make ſuch haſte, and leaue all the reſt behind them; & they anſwere, truly becauſe the time is come, wherein vſually publike praier beginneth: can they be perſwaded, that it is time for themſelues to come (as it is indeed) and yet no time for the reſt to come with them? Hath the maiſter no longer time to tarrie, and haue his ſeruants time to tarrie ſo long after him? as though there were one lawe for him, and another for them: or rather, that the ſame Law of the Sabbath, which moueth him of conſcience to do that which he doth, did not as forcibly bind them all as himſelfe: nay, did not binde him to looke to them, that they ſhould keepe holy the day, as well as himſelfe. Which if he graunt to be true, and yet is not able to bring it to paſſe (where the Lord hath giuen him ſo great authoritie for his owne ſake) partly through the forwardneſſe of his wife, and partly through the obſtinacie of the reſt in the family: his caſe is to be pittied, and he is rather to be gouerned, then to gouerne, and he might do well *to ſet vp one of them in his ſtead*, 1.*Cor*.6.4. ſeeing he doth ſuffer himſelfe wilfully ſo to be abuſed, and is contented to be ouerruled by them in the chiefeſt thing.

Therefore that hee might bring this matter happily to paſſe, as hee muſt goe before them by his owne example, and be readie betimes, euen firſt of all: ſo he muſt earneſtly call vpon them for this dutie, and exhort them vnto it; and the ſlower that they are, and the more they drawe backe, the more forward muſt he be, and by his practiſe and words drawe them forwardes alſo. For this is that readineſſe which *Dauid* obſerued in the people of his time: *I reioyced when they ſaid vnto me, wee will goe into the houſe of the Lord, or let vs goe into the houſe of the Lorde* (for they are words of exhorting, and encouraging one an other thereunto). Euen as the Prophet *Eſay* alſo foretelleth, that this ſhall be the zeale of Gods people in the time of the Goſpell, that they ſhall goe togither to ſerue God, and therefore cal vpon one another for the ſame purpoſe, ſaying: *It ſhall be in the laſt dayes, that the Mountaine of the houſe of the Lord ſhall be prepared in the top of the Mountains, and ſhall be exalted aboue the hilles, and all nations ſhall flowe vnto it, and many people ſhall goe and ſay: Come, and let vs goe vp to the Mountaine of the Lord, to the houſe of the God of Iacob.* *Eſay.2.2.3*

And truly this want of zeale in vs to Gods worſhip, and loue to the ſaluation of our brethren (bewraying it ſelfe in the neglect of this dutie of calling vpon one an other) is the cauſe of this ſlowneſſe. For the husband going firſt out of the doores, ſaith to his wife, make haſte, and come as ſoone as you can: ſhe comming at her leiſure, giues the ſame charge to her ſeruants, diſpatch, and tarry not long behinde; but here is no ſaying: *Come let vs goe, let vs goe togither*, and if it be once ſaid, it is not purſued, that it might be performed.

In going to market, and to a feaſt, what earneſt calling will there be vpon one an other: and it would ſeeme ſtrange to behold the houſehold goe diuided, and it were a thing that would much be marked: and euery one that knew vs, and whither we were going, it ſhould bee the firſt queſtion they would aske vs: how chanceth this, that you come alone? where is your husband, your wife, or your children? why come you not together? So no doubt, the diſperſed and broken comming of houſeholdes to the Church, is a thing greatlye obſerued of the Lord God, and of his Angels, *which are preſent at their aſſemblies*: 1.Cor.11.10 and it is that which grieueth the reſt of the Church, and as ſoone as they ſee one come in alone, they are readie with griefe to aske, where are the reſt? what meaneth this partie to come alone? Therefore let all gouernors be perſwaded, that it is their bounden dutie thus to looke to their families, and to be ſure that they ſanctifie the Lords day, as well as thẽſelues: & therefore that they not only thus bring them to the publike miniſterie, but alſo looke vnto them, that they ſpend the reſt of the day, in all holy exerciſes, ſo much as may be: examining them in that which they haue heard, & cauſing them to conferre about it themſelues, and to appoint ſome to reade the ſcripture vnto them, and all of them to ſing Pſalmes: and generally, whatſoeuer they haue ſeene before, ẏ they ought to do themſelues, to call vpon their ſeruants for the ſame, and to take ſuch order that they be ſure they do it. And let them be ſorie, that they haue neglected this dutie ſo long heretofore, & thereby haue charged ſo many ſins of their houſehold vpon themſelues: and now at the laſt, in Gods holy feare, let them begin to put this in practiſe, leaſt they doe further prouoke the moſt patient Lorde, to their endles deſtruction. And, though it be a thing ſo rare in the world, as it is, and men altogether ſo vnacquainted with it, as they be, nay, ſo loathſome & tedious to fleſh and blood, that they are afraid once to begin with it: yet let the bare commandement of God preuaile more with vs to take in hand, and to continue in it, then all that can be ſaide or thought againſt it, ſhould weigh with vs, either to keepe vs from it at the firſt, or afterwards cauſe vs to giue it ouer. And, that all men might doe it ſo much the rather, let them be aſſured that the want of this eſpecially, is the cauſe of ſo many wicked and rebellious children, vntruſtie and diſobedient ſeruants, nay, vnfaithful and vnkind wiues euery where: euen for that their husbands, their fathers, and their maiſters, doe not call vpon them to ſerue God, and ſee them ſanctifie the Sabbath. It is a common and iuſt complaint in all places, in the mouth of euery man, that ſeruants and children will not be ruled, that they cannot tell where to finde a good ſeruant, they know not whome to truſt, but they ſee not the greateſt cauſe of it to be in themſelues, and ſo go not about to remedie it. For whiles they labour not to make their children the ſonnes & daughters of God by adoption, and to bring their ſeruants within the houſeholde of God, that they might be his ſeruants by grace, and to make their wiues the chaſte ſpouſes of Ieſus Chriſt, and

The want of this care in houſhold, is the cauſe of much wickedneſſe, rebellion, & diſorder in their families.

and ſo al of thē to ſerue him: the Lord iuſtly puniſheth thē, making wiues, children, ſeruants, and al diſobedient vnto thē. For how can they do duties vnto men, if they haue not learned to do duties vnto God, and ſo of conſcience for Gods ſake to doe duties vnto men? Nay, muſt not the Lord needes puniſh them with diſobedience againſt themſelues, that by their owne experience they might knowe how grieuous the neclect of his ſeruice is vnto himſelfe, when he iuſtly meaſureth out vnto them with the ſame meaſure, that they haue mette vnto him before.

Obiection. And whereas men are readie to imagine,
and we knowe it is that which many doe obiect
againſt this, that to deale ſo ſtraightly with
their houſehold, were the next way to rid them-
ſelues of all good ſeruants, and that then they
might ſoone bee maiſter and man themſelues:
Anſwere. they muſt againe on the contrary vnderſtand,
that it is a great wickedneſſe in them once to
think that the Lord ſhould require that of them,
which would neceſſarily driue them to ſuch in-
conueniences: nay rather they muſt be aſſuredly
1.Tim.4.8. perſwaded, *that godlineſſe hath the promiſes*
of this life, as well as of the life to come: and
Matt.6.33. *that if we firſt ſeeke the kingdome of God and his*
righteouſneſſe, in our ſelues, and others, all need-
full thinges ſhall be caſt vnto vs. Euen as it is
Ge.18.19. ſaide of *Abraham, I know that he will commaund*
his ſonnes and his houſeholde after him, that they
keepe the way of the Lorde to doe righteouſneſſe

and iudgement, that the Lorde may bring vpon Abraham, that hee hath ſpoken vnto him. So that thus to doe, is the verie high way, not to keepe vs from, but to bring vs vnto the fruition of all Gods promiſes, if we giue credite vnto him; who as he only maketh them in the beginning of meere mercie, ſo muſt he onely accompliſh them in the ende by his conſtant veritie and trueth. We confeſſe indeed, if hee be an ill ſeruant, this is the readieſt way to be rid of him, whoſe roome is better then his company: for he thinketh himſelfe to be in a priſon, nay, in hell all the while: but in the ende he ſhall perceiue that hee is gone from the way to Heauen vnto hell, if the Lord be not more mercifull vnto him. And why ſhould we be loth to depart from the ſeruice of them, that haue no care to ſerue God: or can we looke that they ſhould do any faithfull ſeruice vnto vs, that are ſo vnfaithfull in the ſeruice of God?

To haue ſuch good orders in our houſes, is not the next way to driue away our ſeruants from vs.

But as concerning the reſt, if any be religious, this is the beſt meane to retaine and keepe them: if they be but indifferent, this may winne them: if they be falling away, this may recouer them. For what ſhall we thinke of all the godly Fathers in times paſt, that when they vowed diligently to looke to their houſeholdes, that they ſhould ſerue God with them, and did conſtantly performe it, that then they had no ſeruants at all? Was ſo great a man as *Iehoſhua* without ſeruants, when hee promiſed before ſo many witneſſes,

neſſes, that he & his houſe wold ſerue the Lord? Was *Dauid* left alone, and conſtrained to doe all himſelfe? when as being a mightie King, hee bound himſelfe vnto it, by that ſong which he made for the ſame purpoſe, wherein hee ſaith, *Pſal.* 101. 9.7. *Mine eyes ſhall be vnto the faithfull of the lande, that they may dwell with mee, hee that walketh in a perfect way, hee ſhall ſerue me: there ſhall no deceitfull perſon dwell in mine houſe: hee that telleth lyes ſhall not remaine in my ſight.* *Gen.* 14. 14. *Had not Abraham a great houſeholde, when hee was able of the ſudden to carry foorth with him, of them that were borne and brought vp in his houſe, three hundred and eighteene men in armour; to reſcue his brother* Lot? *Of whome notwithſtanding, it is ſaide: that hee would teach his houſeholde the way of the Lord:* as it appeareth he did indeed, when *Chap.* 18. 12. by his only perſwaſion at the word of God, *All the males were contented to be circumciſed,* and to receiue that Sacrament, vnknowne before, and painfull, and alſo ignominious to the fleſh, if that they had looked only to the outward ſigne. And muſt not that worthy Captaine of an hundred Italian ſouldiers needs haue a greater family then many of theſe that cauill at this doctrine, of whom the ſpirit of truth reporteth, *Act.* 10.2. *That he feared God, and all his houſehold*?

Obiection. What ſhall wee thinke of all theſe men? Shall we ignorantly preſume to the further deceiuing of our ſelues, and hardening vs in this ſinne, that the times were then better, and good ſeruants then more plentifull? Or muſt wee needs confeſſe, as the truth is indeede, that theſe men vſed more meanes to make their ſeruants the ſeruants of God, then men doo now adaies, and that ſo the bleſſing of God was greater vpon them? And is it not ſet downe in writing for our learning, to ſhewe vs what is that which wee might looke for at Gods hands, if wee would walke in the ſame way that they did, ſeeing there is no reſpect of perſons, times, or places with him. Anſwere.

Secondly, he muſt ſet an order in his houſe for the ſeruice of God; to witte, that morning and euening, before meales, and after meales, prayers and thankes may bee made vnto God, and ſo hee acknowledged to bee the authour, not onely of all ſpirituall graces that belong to a better life, but alſo of all temporall bleſſings that belōg to this life. For ſeeing that it is Gods good hand ouer vs, that doth defend vs and all our family in the night from outward dangers, and giueth vs freedome from feares and terrours, and from Sathans rage, and alſo giueth vs reſt and comfortable ſleepe for the refreſhing of our fraile bodies, is it not meete wee ſhould begge it at his hand by praier, before wee prepare our ſelues to reſt, and praiſe him for it, when wee riſe from it? Againe, ſeeing that euery day wee are ſubiect to innumerable dangers, which wee know not of, and both wiſdedome & ſtrength to follow good and honeſt callings, and alſo the bleſſing vpon our labours to make vs proſper by them, are from God alone: ſhould wee not beginne the day with ſuite vnto God for his gracious protection, and for his mercifull bleſſing of 1.Tim.4.5 vs? And ſeeing meates and drinkes are ſanctified vnto vs on Gods parte by the word, and on ours by praier: doubtleſſe though God hath by his word ſanctified them, they are vnholy vnto vs, when we doo not for our part ſanctifie them by faithfull prayer and thankeſgiuing. And this was *Dauids* practiſe. Pſal. 55. 17. *Euening and morning, and at noonetide, will I pray, and make a noyſe, and he will heare my voyce.* If any ſay, it is ſufficient for the gouernour to charge euery one in his family to do it priuately by himſelfe: ſo might the Prince ſay, it is inough to do as *Darius* did, Dan.6.26 to charge euery one in all his dominions to worſhip no God but *Daniels* God. Yet godly Princes thought it their dutie to ſet vp the worſhip of God in their dominions, and to take order that God might bee worſhipped publikely and Iob.1.5.6 ioyntly of all in their lande. So did *Iob*, for his houſehold, not onely bid his children pray to God by themſelues, but he appointed ſet times of praying together, and ſacrificing; and commanded his children to come prepared thereunto. Againe, if the maiſter lay the matter vpon the cõſciences of ſuch as be of his family, then if they be negligent, God ſhall haue no honor and worſhip in that family.

But we reade of *Abraham*, that whereſoe-

uer

Gen.12.7. 8. & 13. 8. & 21. 33. & 22 9.

uer he became, he built an aultar to God, where God ſhould bee worſhipped ioyntly of his family. If God ſhould meaſure out his goodneſſe to thee, as thou meaſureſt honour and glory to him, in what a caſe wert thou ? He doth giue a charge to his Angels to keepe thee, he commandeth the earth to allow thee meate for thy ſuſtenance : and his commandement is an effectuall word, that maketh them to do the thing that he chargeth them withall. Wilt thou now onely bid thy ſeruant or ſonne to ſerue & honor God, and not ſee that he do it, & help him in it? Then thou doſt not meaſure out vnto God, as thou wouldeſt haue him meaſure to thee.

This dutie then belongeth to a chriſtian head of a family, to worſhip God with all his family, and to take order, that when he ſhalbe abſent vpon neceſſary occaſion, it may be done reuerently and duly by ſome one in his family, that by reaſon of wit and age may be meete for it. The neglect of this dutie letteth into families many grieuous enormities, and outward miſeries, while God in his iuſtice refuſeth to bleſſe ſuch, as by their careleſneſſe in ſeruing of him do ſhew, that they take not him to be the author of all welfare to ſoule or body, but thinke to do well inough without him, or elſe thinke to haue their turnes ſerued without requeſting.

Priuate inſtructing.

The third dutie, which the chiefe gouernour muſt performe to all in his family, is priuate inſtruction, and dealing with them in matters of religion,

ligion, for the building of them vp in true faith, and for the inuring & bringing of them to a cõſcience towards God, that they may not onely know and profeſſe religion, but alſo feele and ſhewe the power of religion in their liues. This dutie hath theſe ſpecials belonging to it: Firſt, a familiar and plaine opening vnto them the principles of religion, after the manner of a Catechiſme. This dutie the holy Ghoſt layeth vpon parents. *Ephe. 6. 4. Traine them vp in doctrine and holy precepts, drawne out of the word.* The like was commanded to parents in the old law: *Let theſe wordes, which I commaund thee this day, be in thine heart, and whet them vpon thy children, and ſpeake of them when thou ſitteſt in thy houſe, when thou walkeſt in the way, when thou lyeſt downe, and when thou riſeſt vp, &c.* *Deu. 6. 6. 7. 8. 9.* So that it is not enough to bring thy children to be catechiſed at the Church, but thou muſt labour with them at home, after a more plaine and eaſier manner of inſtruction, that ſo they may the better profit by the publike teaching. Looke. *Pro. 22. 6.* Thou euen by breeding thy children haſt helped them into corruption, and a damnable eſtate: how oughteſt thou then, by all holy care and paines taken with them in teaching them the knowledge of God in Chriſt, helpe them out of it, that they may not bee firebrandes of hell? And for ſeruants, ſeeing they ſpend their ſtrength, & wearie out their bodies, and beſtowe their dayes and yeares in ſeeking thy profit and eaſe : oughteſt not thou then to ſeeke the ſaluation of their ſoules? *Salomon* ſaith, the iuſt man hath regarde to his beaſt : much more ſhouldeſt thou haue regard to thy ſeruant, who is made according to the image of God with thee, and is redeemed with as deare a price, as thou art. And thy care for him ſhould not ſtretch to his body alone, but eſpecially to his ſoule; that ſeeing his calling will not ſuffer him to vſe ſo many, and ſo often meanes for the good of it as were requiſite, he might herein be helped by thee.

Reading the ſcriptures.

The ſecond ſpeciall is, an acquainting them with the Scriptures, by reading them daily in thy houſe in their hearing, and directing them to marke, and make vſe of thoſe thinges which are plaine and eaſie, according to their capacitie. So *Timothie* was trained vp by his parentes in the Scriptures, ſo that hee knew them from a child : that is, was made acquainted with them by reading them, and being inſtructed in them according to his capacitie. This ſhal make them the fitter to heare and profite by the publike miniſterie : whereas the neglect of this dutie makes them vnable to heare and vnderſtand the Preacher, when hee citeth examples, or quoteth texts out of ſundry places of Scripture. The helpe that their family might reape by it ſhould make them carefull in this reading of the Scripture.

2.*Tim.*3. 15.

The third is, a diligent care, and regard that they profit by the publike miniſtery of the word and ſacraments, euery one according to their capacitie. And this dutie requireth ỷ they ſhould not onely looke that they do diligently frequent the preaching of the word, and carefully come to the Sacraments in due time, but alſo that they ſhew them how, and put them in mind of preparing themſelues to the word and Sacraments, as *Iob* did his ſons. They muſt prepare thē to heare the word, by willing them to conſider Gods ordinance, his promiſe, and their owne neceſſitie, &c. by commaunding them to lay aſide all ſuch cares, thoughts, and affections, as might hinder them frō a diligent hearing. To the Sacraments they muſt prepare them by willing them to conſider of Gods inſtitution, the miniſtry of his Sacraments, his mercie in Ieſus Chriſt, their faith, their repentance, and their wants: that ſo ſeeking aſſurance of grace, of reconciliation, & comfort, they may come preparedly to the Lords table.

Againe, to further their profit, they muſt diligently examine them, what they haue learned, what vſe they can make of ſuch doctrine, & alſo helpe and direct them, wherein they faile. Thus did our Sauiour Chriſt his diſciples. Beſides, they muſt call vpon thē, for the practiſe of that, which they learne out of the word; that the word grow not to a common matter, of no further vſe but to talke of vpon the Sabbath day.

Mat. 16. 15. 16. 17

The fourth ſpecial dutie that belongeth to inſtruction, is, that they teach them how to make vſe of Gods workes either paſt, or preſent, as of examples of his mercie and goodneſſe, to be encouraged by them to truſt in him: by workes of his iuſtice, to be moued to feare him, and ſo to ſowe the ſeede of conſcience & religion in them. Thus did *Abraham. Gen.* 18.19. which care of his moued the Lorde to reueale to him his purpoſe of deſtroying the Sodomites.

The duties which they are to require of them concerning godlineſſe, bee, to vſe the publike Miniſterie carefully: to be diligent and reuerent in the priuate worſhip of God: to ſubmit themſelues to priuate inſtruction of all ſortes, and to make their vſe of it to the building vp of themſelues in faith: and laſtly, to practiſe all holy and chriſtian duties, which being compriſed briefly in the ten Commaundements, are more largely layde open by the publike miniſtrie of the word, and by priuate Catechiſing.

But after what maner muſt they require theſe duties? We anſwere, not only by telling of them what they muſt do, and calling vpon them for the doing of it, and by gentle admonition when they be backward: but alſo by correcting them, if they ſhall be negligent and contemptuous in the practiſe thereof.

This correction is either by { Rebuking, or Chaſtiſing

them, according to the qualitie of the fault, and the condition of the partie, that is ſo to be dealt with.

Leuit.19.17. *2.Tim.4.2* A rebuke, is a pronouncing of ſome miſbehauiour, or knowne wickedneſſe of any, with condemning of the ſame by the word of God, wherby they may haue ſhame that others might feare.

Pro.27.5. and 29.19. Correction is a ſharpe thing, and therefore not eaſily borne of our nature, which is full of ſelfe-loue: and through the corruption of nature it is turned into an occaſion of great frowardnes, ſturdines, and naughtineſſe, where it is not wiſely dealt in. Now the better to miniſter correction, with more hope of doing good by it, we muſt conſider:

Firſt the ende of correcting.

Secondly, the matters which muſt be corrected.

Thirdly, the maner of correcting.

1 The ende in correcting muſt not be to wrecke and reuenge thine anger, or malice, or to reuenge thy ſelfe for an iniurie done, nor yet alonely the preuenting of the like hurt by the like fault afterward, but in zeale of Gods glorie, who is diſhonoured by the leaudneſſe of the offender, and in loue to the partie, thou muſt ſeeke by wiſe correction to reclaime him from ſuch euill as bringeth daunger to him, and to make him more carefull of his dutie afterwards. Herein they faile, who in correcting haue no reſpect,

ſpect, but to their owne commoditie.

2 For the matters that deſerue correction, this is a rule, that there muſt bee no rebuking, much leſſe chaſtiſing, but where there is a fault. For where any is vniuſtly corrected, beſides the iniurie, it hurteth him by hardning him againſt iuſt correction. For he will thinke that it is the raſh haſtines of his gouernour, that putteth him to ſmart, and not his owne deſert.

By fault I meane, not onely the committing of that which was forbidden, but alſo the omitting of that good which was commaunded. But euery ſuch fault is not to be cenſured with correction: ſometime ignorance, miſtaking, ouerſight, & a deſire to pleaſe in one thing, maketh inferiours to offend in others. Except there be contempt, or willing negligence, or retchleſſe ouerſight, a gentle admonition may ſerue. And indeede, ſuperiours muſt take heede of comming to the greateſt remedies of correction too ſoone: for ſo they may ſoone marre the partie by ouer-ſharpe dealing, which by a wiſe proceeding by degrees might haue bene gained. Furthermore, Gouernours muſt know yet more expreſly, what to correct. Some neuer correct but for their owne matters, neuer regarding the faultes committed againſt God. But the godly Gouernour, that aymeth at Gods glory, and ſeeketh the Lorde, and not himſelfe, is moſt grieued for thoſe diſorders in his family, that tend to Gods diſhonour, and ſuch he correcteth moſt carefully. And as for the defaults of his family that are againſt himſelfe, he looketh more to Gods diſhonour by them, then to his owne hurt or loſſe, & in zeale of God is drawne to correct, and not of ſelfe-loue. Hee therefore counteth theſe things worthy of correction, if any delight in the ignorance of God, or be careleſſe to approue himſelfe, as one that wholly dependeth on him, loueth him, feare him, reuerenceth him, laboureth to approue all his wayes before him: if any be giuen to Idolatrie and ſuperſtition, and careth not in euerie part of the worſhip of God to follow his reuealed will, or if in the parts commaunded he appeare negligent and colde, or put them to any other vſe then is commaunded, or be giuen to Images, ſuperſtitious monuments, cuſtomes, occaſions, or ſuch like: if any diſhonour the name of God, either in the vnreuerent vſing, or abuſing, or peruerting, and not vſing with that preparation before, feeling at the preſent time, and fruite after, which is preſcribed, his titles, word, Sacraments, workes: if any prophane his Sabbath by vaine paſtimes, and gaming, as Cardes, dice, Dancing, &c. going to Playes, or giue not himſelfe to the exerciſes appointed for that day out of the word: if any neglect ſpeciall duties towardes their equals, ſuperiours, or inferiours, in yeares, gifts, authorities, as Magiſtrates, Miniſters, Maſters, Parents, Seruants, children, or people: if any declare not a conſcience to flie euill, anger, malice, contention, quarrelling, fighting, or any hurting of the perſon of man, either in ſoule or body, not being carefull to ſuccour the ſame according to his calling: if any be found vnchaſte, in body, words, countenance, or geſture; vntemperate in diet, in apparell diſſolute, not caring to maintaine the contrary holineſſe in himſelfe and others: if any be not carefull to preſerue the goods of another man, or ſhall by falſehood, flatterie, and oppreſſion diminiſh the ſame; if hee be negligent in increaſing of his owne, by honeſt and lawfull meanes, or miſpend them in Cards, Dice, Gaming, &c. if any care not to maintaine the good names of others, but be giuen to vnneceſſary blazing of other mens infirmities, by lying, ſlaundering, backbyting, taunting: if any ſhewe himſelfe careleſſe to reſtraine the motions and entiſements vnto ſin, and the luſts of the ſame: and he wil vſe the meanes following to redreſſe them.

The manner of correcting muſt likewiſe be looked vnto: for to faile in that maketh correction hurtfull oftentimes, but alwaies vnauaileable. For this point then, we muſt know, that correction muſt be

Miniſtred in {
- Wiſedome.
- Patience.

Ephe. 5. 15.16. Wiſedome is that, by which wee obſerue comelineſſe in euery action; that is to ſay, by which we obſerue what we doe, how, in what place, at what time, before whom: that all things may be done in a conuenient place, time, and manner.

Wiſdome wil

1. Finde out the right partie that committed the fault, that hee that is innocent be not vniuſtly burthened.
2. Conſider of what ſort and nature the fault is.
3. Weigh circumſtances of ages, diſcretion, and occaſions that moued the partie, & whether it be cuſtomarie, or a ſlip by ouerſight.
4. Looke to the minde of the doer, whether negligence, frowardneſſe, or ſimplicitie, and want of wiſdome brought him to it.

And according to theſe things wiſedome wil teach a man to meaſure out correction, or to be ſparing in it. Beſides, wiſedome will not correct before the fault be euident, or before ſhe be able to winde the offender out of all ſhifting holes. For when the offender is not throughly conuinced, he ſhifteth off the ſhame of the fault, and of the correction, which is a part of the purgation,

gation to cure his diſeaſe; and beſides, hee will be bolde to open his mouth againſt his Ruler, and ſeeke to bring him into hatred or contempt with the reſt of the inferiours, for correcting vniuſtly. Wiſedome therefore will winke at a fault a while, and make as though ſhe ſaw it not, that ſhee may haue a fitter oportunitie to correct: yea, towardes ſome of a good nature wiſedome will ſhewe that ſhe ſeeth a fault, but yet for loue of the partie, and deſire to haue him amend of his owne accord, ſhee will paſſe ouer the euill. Moreouer, wiſedome will neuer reproch the offender by reuiling, or taunting him with the fault, but miniſter correction in loue, and deſire to haue his ſore cured, and his credit ſalued. For the caſting of faults in their teeth, and diſgracing them, eſpecially before others, (which is common in the world) maketh them lay off ſhame of offending by litle & litle: wheras, if they ſawe thee carefull of their credit, they would haue more regard to it themſelues. Laſtly, wiſdome will auoid partialitie, and deale with all in the ſame caſe after the ſame manner.

Patience is a ſtedfaſtneſſe in ſuffering the euils, that come to vs by any worke, ſo that they cannot diſcourage vs. *Phil.*4.5.

Patience is alſo needefull, that through anger or haſtineſſe, a man do not fight nor chide, before hee hath made the fault manifeſt to the offender: that, if it may be, his conſcience may be touched for it. Againe, by patience one muſt heare what the offender can ſay in his defence, and not diſdaine to heare him modeſtlye alledging for himſelfe: and when his defence is made by equitie, to allow, or diſallow the ſame. So did *Iob*, chap. 13. verſe. 13. And *Balaam* did not diſdaine to heare the defence of his beaſt. *Numb*. 22. 30. &c.

This patience alſo will keepe a man from bitterneſſe, which might ſooner make the partie angry, thẽ draw him to amendment: which thing the Apoſtle would haue auoyded in ſuperiours towards thoſe that be vnder them. For want of this, many are but a word and a blow: many firſt correct, and then tell the fault: many lay on load, or raile, & reuile, braule, and ſcold without meaſure.

Coloſſ. 2. 21
Ephe. 6. 4.
&

Laſtly, this patience will keepe thee from anger (a needfull thing in a correcter). For hee that commeth to reforme with anger, ſhall hardly keepe a meaſure in rebuking, or chaſtiſing.

Now for the ſeuerall kinds of correction, the firſt is Rebuking, which is a ſharpe reproofe for a fault committed, meaſured according to the nature of the fault. Example whereof we haue in *Iacob, Gen*. 30. 2. *Iob*. 2. 10. our Sauiour Chriſt to *Peter, Mat*. 16. *ver*. 23. and to *Iames* and *Iohn*, *Luk*. 9 *verſ*. 55. So *Eli*, 1. *Sam*. 2. 23. &c. rebuked his ſonnes, but not according to the qualitie of their fault, which turned to his, and their ruine. The profit of this wiſely done, is declared by *Salomon*, Pro. 23. 15. *The rod and rebuke giue wiſedome:*

dome: but the childe let alone ſhameth his mother.

This reproofe may haue ſome threatning of chaſtiſement ioyned with it, if neede bee: to the ende to make it ſinke the deeper. *Prov.* 19.19. Be thou very angry whē thou pardoneſt a fault, ſaying, that thou for ſparing him now, wilt puniſh him the ſorer, if he tranſgreſſe againe. But threatnings muſt not be vaine wordes without effect, but alwaies, if amendment follow not, thou muſt performe what was threatned, leaſt thou become light and vaine in the offenders eyes.

Chaſtiſement is, when with a ſharpe rebuke puniſhment is alſo laid vpon the offender, according to diſcretion.

If any man thinke fighting vnmeet for Chriſtians, or be loth to ſoile their hands, leaſt they ſhould get themſelues an ill name; let them know, that Gods ordinance is not a matter of an ill report, but onely amongſt fooles, that know not what is good and meete. Now, that houſeholde chaſtiſement is agreeable to Gods will, is euident out of the Prouerbes, where the wiſedome of God doth very often commend it to vs, as chap. 13.24. *Hee that ſpareth the rodde hateth his ſonne: but hee that loueth him chaſteneth him betimes.* Where hee requireth, that it be not deferred till it be too late, that is, till the offender be hardened in ill: but giuen in time, before he be paſt recouerie. Secondly, he ſaith, that it is a fruite of true and pure loue, to correct in due time: and very loue in parents, and care of their children, muſt draw them to it.

Thirdly, he ſaith, that ſuch parents know not what true loue of children meaneth, but embrace fondneſſe and fooliſh pittie in ſtead of it, who do ſpare to correct, when correction is deſerued.

Fourthly, that this fondneſſe and fooliſh affection is indeed hatred, and not loue. The reaſon why it is to be counted hatred, is ſet downe, *Prou.* 19. 18. *Chaſtiſe thy ſonne while there is hope, and let not thy ſoule ſpare him, to his deſtruction.* Where hee plainly ſaith, that fond pittying and ſparing of children, is to work the deſtruction of them. And is it not a token of great hatred to be a meanes of an others deſtruction? Elſewhere he ſheweth the neceſſitie of correction, and the good which it doth: *Pro.* 22. 15. *Fooliſhneſſe is bounde in the heart of a child, but the rodde of correction ſhall remoue it farre from him.* As if he ſhould ſay, much folly and leaudneſſe is couched in a childes heart, which if it be not purged, will burſt forth into foule enormities, and therefore a purgation is but needefull; and what may that be, but *the rod of correction?*

The ſame is commaunded, *Pro.* 29. 17. *Correct thy ſonne:* where alſo hee ſheweth, what benefit commeth thereby to the parents: *Hee ſhall*

give

giue thee reſt, yea hee will giue pleaſures to thy ſoule: that is, thou ſhalt be free from ſorrow, heauineſſe, and many troubles, which many parents haue with vngratious children: and on the other ſide, thou ſhalt haue much comfort and delight by him. Great benefit alſo commeth thereby to the children, as he ſheweth in the 15. verſe, *The rodde and correction giue wiſedome*, and chap. 23.13.14. Whereas the neglect of it bringeth hurt to the childe, and to the parents, as followeth: *A childe ſet at libertie maketh his mother aſhamed.* And for ſeruants, the Wiſeman doth cloſely ſhew, how they muſt be dealt withall, where he ſaith, Pro. 23.21. *He which bringeth vp his ſeruaunt delicately from his youth, at length will bee depriued of his children.* And a little before, verſe 19. he ſaith: *A ſeruant will not be chaſtiſed with words: though hee vnderſtand, yet hee will not anſwere, or regard.*

Theſe Scriptures ſhew, that God hath put the rod of correction in the hands of the Gouernours of the familie, by puniſhment to ſaue them from deſtruction; which if the bridle were let looſe vnto them, they would runne vnto. Where men and women are content to goe contrary to their owne nature, and to vndergoe ill reports to obey the ordinance of God, there God will giue a bleſſing, that is, a well ordered familie, wherein all ſhall be of good hope.

The wiues dutie, touching chriſtian holineſſe.

To be a fellow helper, is to yeeld helpe to her husband, eſpecially at home, in all the matters of the familie.

1.*Tim.*5.15.
*Tit.*2.5.

Theſe be the duties, that the chiefe of the familie oweth to them of his familie within doores, as touching godlineſſe. The wife alſo, which is a fellowe-helper, hath ſome things belonging to her, to further godlineſſe in her familie: as for example, in her ſelfe to giue examble to her Houſeholde of all readie ſubmiſſion to all good and chriſtian orders; to order her Houſehold affaires ſo carefully, that no exerciſe of religion be hindred, or put out of place, at ſuch time as they ſhould be done: in her huſbandes abſence, to ſee good orders obſerued as he hath appoynted: to watch ouer the manners and behauiour of ſuch as be in her houſe, and to helpe her husband in ſpying out euils that are breeding, that by his wiſdome they may be preuented or cured. *Salomon* ſaith of the vertuous woman, that *ſhe ouerſeeth the waies of her houſehold.* And a little before, *She openeth her mouth with wiſedome, and the Lawe of grace is in her tongue.* And S. *Paul* requireth, that wiues, ſpecially the elder, be teachers of good things, and that they inſtruct the yonger. They may alſo do much good in framing the tender yeares of their children vnto good, while they be vnder their hands. For euen as a child cockered, and made a wanton by the mother, will be more vntractable, when the father ſhall ſeeke to bend him to good: ſo on the other ſide, a child wiſely trained vp by the mother in the young yeares, will be

Pro 31.27.
verſe.26.

the eaſilier brought to goodneſſe by the Fathers godly care. Wee reade, that *Timothie* was made acquainted with the ſcripture from a litle childe, by meanes of his godly Mother, and Grandmother; a good patterne for Chriſtians. And marke the proofe: God recompenced their godly care exceedingly. For *Timothie* proued a rare young man, of excellent graces, to the great ioy and comfort of his Parents. Mothers may alſo poure good liquour into their childrens tender veſſels, the ſauour whereof ſhall ſticke in them a long while after: I meane, they may ſowe in their mindes, the ſeede of religion and godlineſſe. Theſe and ſuch like duties, if the wiſe performe conſtantly, ſhee ſhall bring no ſmall helpe to her husband, for the godly and religious ordering of his houſe. And thus much of that part of houſehold gouernment, which concerneth godlineſſe.

Now we come to the other part, which pertaines to the things of this life: wherein is to be conſidered, what is the dutie of the husband, and of the wife, namely, to

The two things whereat houſehold gouernment aymeth.

Take order for { Prouiſion.
Health.

They muſt take order for prouiſion for neceſſaries to the mantenance of themſelues, and al within their charge. Theſe neceſſaries are food and raiment. Alſo care muſt be had of the health of

Many are carefull to liue, but very careles to liue well.

of ſuch as be in their families, both to preſerue it by reſt, and recreation if neede be, and to reſtore it, if it be hindred, by good looking to ſuch as are fallen into ſickneſſe.

Prouiſion.

That the Gouernours of the family muſt make honeſt prouiſion for themſelues, and their charge, and not liue vpon the Church almes, or by begging, purloyning, borrowing, or couſoning, it is moſt euident by that ſaying of Saint *Paul* to *Timothie*. 1.Tim.5.8 *Hee that prouideth not for his owne, and eſpecially for them of his houſe, hath denied the faith, and is worſe then an Infidell.* And *Salomon* ſaith: Pro.12.10. *The iuſt man regardeth the life of his beaſt*: much more of his ſeruants and children.

And as the Spirit of God chargeth vs with this dutie; ſo hee ſetteth vs about ſuch thinges whereby this may be compaſſed, and forewarneth vs of thoſe things whereby it may be hindered.

What things be needfull for the making of prouiſion.

The things that he teacheth vs for the making of this prouiſion, are, firſt; *That euery one ſhould haue ſome honeſt and good calling, and ſhould walke diligently in it*: that it may bring in honeſt gaine, wherby neceſſaries for the family may be prepared.

A calling.

Gen 3.19

Calling is our appointed charge &

That euery man muſt apply himſelfe to ſome ſtudie and calling, is ſo knowne, that it needeth no proofe. *In the ſweate of thy browes thou ſhalt eate thy bread, &c.* which condemneth all ſuch as liue of the labours of other men; and themſelues take no paines or trauell, doo no good in the world, benefit not humane ſocietie any way, but deuoure the good creatures of the earth, which indeede belong to them that take all the paines. In this ranke do a number of Gentiles in the world march, deuiſing gay toies, which might wel be ſpared; who are but vnprofitable burdens of the earth, that fill vp number like Ciphers, who glorie in their ſhame, that is, in their eaſe, pleaſures, and brauerie, whereof (if they knew whereto a man was borne) they would be aſhamed.

manner of
life in ſome
honeſt
worke,
where in we
are dayly to
labour, as
we may beſt
profit therin
1. *Cor.* 7.
17.20.
Theſ. 4.1
1. *Theſſ.*
2.12.

Theſe be they for whoſe maintenance in their iollitie a number are faine to toile very hardly, fare meanely, and ſpend their ſtrength to the very skinne and bones, and yet can get but a ſlender recompence through their vnmerciful exactions. But inough of them: to returne. The good gouernour of a houſe muſt be none of theſe: but he muſt haue a calling that is good, honeſt, and lawfull, not onely gainefull to himſelfe, but alſo holy and profitable to the ſocietie of mankinde; for thus much doth S. *Paul* comprehend, within the compaſſe of his words, *Eph.* 3.28. *But let him labour the thing that is good.*

It is not inough to haue a calling, though it be neuer ſo good, but it muſt be followed, ſo as it may bring in maintenance for thee, and thine, ſuch as is meete for thy eſtate.

But

2 The manner of following a calling.

But how muſt it be followed? firſt, with diligence: for as *Salomon* ſaith, *Prou.* 18 9. *Hee that carrieth himſelfe ſlouthfully or looſelye in his buſineſſe, is the brother of a great waſter*: that is, hee is an other waſter, and doth as much as an vnthrift or ſpend-good. To diligence belongeth the bleſſing. *Pro.* 10. 4. *The hand of the diligent maketh rich.* And chap. 12. 11. *Hee that tilleth his lande, ſhall be ſatiſfied with meate.* Yea, and a large bleſſing: *The ſoule of the diligent ſhall bee fatted*: that is, he ſhall haue aboundantly. And leaſt that any ſhould ſay, that in ſome calling a man may well thriue, but not in mine. It is ſaide, *Pro.* 14. 23. *In all labour*, that is, diligent following thy calling, *there is a bundance.* Moreouer, this diligence will bring a man to renowne. *Pro.* 22. 29. *Thou ſeeſt, that a diligent man in his buſineſſe ſtandeth before Kings,* &c.

Pro. 13. 4. Diligence, is that, by which wee execute as wel as we cā, the labour of our calling. 2. *Theſſ.* 3. 10. *Rom.* 12, 11.

Of the enemies to diligence. Slouth. Slothfulnes is a wearines or tediouſneſſe in any godly, ſpiritual, or ciuill exerciſes which one ought for.

The better to kindle the affection vnto this diligence in following thy calling, conſider what is ſaid by the ſpirit of God of thoſe euils, that are enemies vnto it.

Many a man is idle and ſlouthfull, becauſe labour and toile is irkeſome and painefull to him, as Pro. 20. 4. *The ſlouthfull will not plow becauſe of winter*: but what is his reward? it followeth, *therefore ſhall hee begge in Sommer, and haue nothing.* Pouertie is the fruite of ſlouthfulneſſe. Pro. 10. 4. *A ſlouthfull hand maketh poore.* And leaſt any man ſhould thinke that he could keep away pouertie, at leaſt a great while: it is ſaide in Pro. 24. 34. that it commeth violently, and with great power, and ſwiftly vpon ſuch a man, and hee ſhall not withſtande it: *Thy pouertie commeth as a light traueller, and thy neceſſitie as an armed man.* In the ſame place alſo the meanes whereby it commeth is expreſſed. Ver 30. He through folly neglected his ground, and left it vnfenced, and vntilled, and ſo it yeelded him no increaſe. Which being there ſpoken of husbandrie may be drawne to a generall; that to let ſuch things lie idle & vnvſed, which ſhould bring in commoditie, is the high way to pouertie.

Gods ſake todo, for the benefit of the comon wealth, or for the ſuſtentation of himſelfe and his familie

The ſlothfull is further deſcribed to be a great wiſher, and woulder, but no good houſeholder. Prou. 13. 4. *The ſluggard luſteth, but his ſoule hath nought.* And againe. *All the day long hee wiſheth, but his deſire is not accompliſhed, which waſteth him with ſorrowe.* Beſides, hee perſwadeth himſelfe, that he hath ſome ſufficient ſtay or let to withhold him from diligent labour, and ſo dareth not goe forward; as the Wiſeman ſaith, Prouer. 15. 19. *The way of the ſlothfull is a hedge of thornes.* And in another place he ſaith, Prou. 26. 13. *A lion is in the way.* But in trueth it is eaſe and lazineſſe, that letteth him. *As the doore turneth vpon the hinges, ſo doth the ſlothfull in his bedde.* And to ſhewe, that

Sloth, gluttonie, and prodigalitie are the true paths that conduct and leade men to pouertie.

Pro. 26. 13. 14. 15. 16.

Pro. 26. 14

Pro.26.16

ſuch a man is in a downe-hill to beggery, *Salomon* ſaith, that he thinketh himſelfe very wiſe in his dooing: *The ſluggard is wiſer in his owne conceit, then ſeuen men that can render a reaſon.* What hope is there of ſauing of him, that the begger catch him not, who pleaſeth himſelfe in his ſloth, which doth ſummon him to beggerie? That alſo is not to be omitted, that ſuch a ſluggard, who ſuffereth his grounde to bee ouergrowne with thornes and nettles, ſtones, or thiſtles, ſerueth in the world for an exãple to make other men wary. Vnder this is that ſame luskiſhnes which maketh men loue their eaſe & ſleepe, which bringeth forth the ſame fruite that ſloth doth. *The ſleeper ſhall be cloathed with rags.* Pro. 23.21. And therefore the Wiſeman laboreth to draw men from it. Pro.20.13. *Loue not ſleepe, leaſt thou come to pouertie: open thine eyes, and thou ſhalt be ſatisfied with bread.*

2. Idle company keeping.

Another enemie to diligence, is, following of vaine & idle company. For though a man be eager minded toward his buſineſſe, yet by vaine and idle company he ſhall be drawne away to other delights, and loſe his good houres and let goe the occaſion of doing ſome things in the fit ſeaſon. Therefore *Salomon* ſaith, Pro. 12.11. *The man that followeth the idle is deſtitute of vnderſtanding.* And againe, that he ſhall come to no better paſſe, then the idle man. Pro. 21.19. *Hee that followeth the idle ſhall be filled with pouertie.*

uertie. This harme getteth he by haunting vaine company, and leaud perſons. For as ſweete waters are corrupted and ſpoiled, when they runne into waters, which are ſalt, bitter, or vnholſome, and ſo looſe the vertue thereof: euen ſo he that ioyneth himſelfe in friendſhip, and doth couple himſelfe in familiaritie with wicked and vngodly men, becommeth wicked and vngodly himſelfe, and is ſtained and blemiſhed with their vices, although heretofore he had bene enclined to vertue and godlineſſe. For, *A litle leauen* (ſaith the Apoſtle) *doth leauen the whole lumpe.* 1. Cor. 5. 6.

None can walke in ſimplicitie before God, that delighteth in the company of the vngodly.

3. Paſtime.

Paſtime alſo carrieth many from their callings, and likewiſe from thrift. *Prou.* 21. 17. *He that loueth paſtime, ſhall be a poore man.* Which being a puniſhment threatned of God againſt that euill, though a man would be warie of looſing much at play, yet the Lord might ſome other way bring him to pouertie, and ſo puniſh him for his corrupt delight in that thing which the ſcripture hath ſo branded.

Lewd paſtime cauſeth naked purſes.

Thrift conſiſteth not in gold, but in grace.

4. Great reckning.

Laſtly, vnto true diligence *Salomon* oppoſeth and ſetteth talking and greate reckoning of what they will do. *Pro.* 14. 23. *In all labour there is abundance, but the talke of the lips bringeth onely want.* For commonly ſuch as make great account of their doings, when it commeth to doing, can finde no fit time to begin.

Now, to finiſh this point of diligence to bee vſed in our calling, marke the good husbandrie which the ſpirit of God teacheth. *Pro.* 27. 23. *Bee diligent to knowe the ſtate of thy flocke, and take heede to thy heardes, for riches remaine not alwaies.* Where he willeth men not to truſt all to ſeruants for the care of their cattell and other commodities, but to looke diligently to them themſelues. The reaſon is, for that their riches be not ſo glewed to them, but that if they bee not carefully looked vnto, they will take their leaue and be gone. And ſo wee ſee it often comes to paſſe, that they which do their buſines by others, haue other to thriue for them.

But here peraduenture, ſome husbands and wiues will ſay: Ye ſpeake much of good huſbandrie, and good huſwiferie; but how would you haue them to be good husbandes, and good huſwiues, that haue not wherewith to be a good husband, or good huſwife on? Whereunto we anſwere, that good husbandrie and good huſwifery conſiſteth not ſo much in hauing much or litle, as in the wiſe, carefull, diſcreet, and good forecaſting of that, which God in mercie hath inabled and inriched them with, to ſee euerie thing well ordered, and employed to a good end and vſe. For wee ſee by experience, that ſome husbands and wiues can ſo husbandly and huſwifely diſpoſe of things, that they wil make a fairer ſhewe of a litle, and cauſe it to ſtretch further, then many can of much. Yea, ſome can doo as much with twentie Nobles, as ſome other can with twentie or thirtie pounds.

As a calling muſt be followed with diligence, ſo alſo there is wiſedome, skill, and diſcretion to be vſed in it. For as in lifting of a great waight, a mightie ſtrong man wanting cunning cannot moue that, though hee ſtraine and bruſe himſelfe much, which a weake man will do with a ſleight: ſo dealing in any calling, ſome man ſhall toyle exceedingly much, and yet for want of wit and diſcretion, not doo halfe the good, that an other ſhall with more eaſe. *Prou.* 13.23. He that hath a trade, let him learne to be cunning in it, and able to goe through with it. *Pro.*16.20. And to the ende hee may walke on ſurer ground, let him not diſdaine to aske aduice and counſell. For the praiſe of contriuing matters well by his owne wit, is not ſo great, as is the loſſe and ignominie, when for want of counſell a man entreth a wrong courſe. Beſides, *Salomon* doth commend this wiſedome vnto vs often, to take heede of haſtineſſe, headineſſe, and ſelfe-will, and to beware of ouerweening in our owne reach. *Prou.*15.22. *Without counſell, thoughts*, that is, intents and purpoſes, *come to nought: but in the multitude of counſell, there is ſteadfaſtneſſe.* And 20.18. *Eſtabliſh thy thoughts by counſell, and by counſell make warre.* Whereas on the otherſide, haſte bringeth waſte. *Whoſoeuer is haſtie*, that is,

raſhly

raſhly goeth about his buſineſſe without counſell, *commeth ſurely to pouertie*. Pro. 21. 5. That is notable. *Pro. 29. 20. Seeſt thou a man haſtie in his matter, there is more hope of a Foole, then of him.* The ſame is ſaide of a conceited man, *Seeſt thou a man wiſe in his owne conceit? there is more hope of a Foole then of him. Prou.* 26. 12. When the Spirit of God doth ſo carefully commend this thing to vs, wee muſt needes thereby ſee that it is a matter of great neceſſitie, and of excellent vſe. For, as the Prouerbe is, two eies ſee more then one. And many times men ſee more clearely in other mens matters, then in their owne. In this caſe alſo, it is good to looke to the examples of others, and our owne experience in ſuch like caſes; for much light commeth into a wiſe mans minde by this windowe. And to the ende, that thou mayeſt make thy vſe of experience and examples, when occaſion ſhal ſerue; it is good to marke thinges which ſhall fall out, to obſerue the beginnings, proceedings, and euents of matters, and to keepe them in minde to ſtand thee in ſtead. Fo he that neuer marketh any thing, it is all one as if hee had neuer ſeene or heard any thing: and ſuch a one muſt alwaies bee running for counſell in euery light matter, or elſe may take a wrong courſe, except hee can ſtumble on the right way by good hap. This obſeruation and pondering of euents, with the cauſes that went before, is the ripener of wit. But idle mindedneſſe, and careleſſe letting paſſe of matters, maketh an emptineſſe in the head of ſuch good things, as make one man excell an other.

Thirdly, in following thy calling, let no iuſtice, and vpright dealing be forgotten, but order thy dealings by them. If there were no other, yet this reaſon ſhould weigh with thee, that ſo thou mighteſt looke to reape good dealing at other mens hands, as it is ſaide. *Pro.* 25.21. *He that followeth after righteouſneſſe, and mercie, ſhall finde life, righteouſneſſe, and glory.* Where as ſuch as meaſure out hard meaſure to others, haue the like meaſured to them again, according to the ſaying of our Sauiour Chriſt. Beſides, the riches gotten by ill meanes, haue a heauie deſtinie vttered againſt them: *The gathering of riches by a deceitfull tongue, is vanitie, toſſed too and fro of them that ſeeke death.* Pro. 21. 6.

Iuſtice is a vertue, that yeeldeth to euerie man his owne.

As iuſtice and equall dealing toward all men muſt be looked vnto, ſo God will haue vs not to omit mercifulneſſe, and friendly dealing to the poore. Be not then ſo tied to thy buſineſſe, that thou canſt neuer looke out to the neceſſities of others, nor ſpare time to ſerue their occaſions. Among many waies of helping the poore, which are commanded, this is one, to go or ride for thē, to ſaue them from wrong, or to further them in their right, to be their mouth to pleade for them, when by feare and ſimplicitie they cannot plead for

Mercifulneſſe is a paſsion of the mind, towards thoſe that vndeſeruedly, and ſhamefully are afflicted, proceeding from thoſe that be affected with pittie and compaſsion.

for themſelues. And toward them eſpecially a ſparing hand is forbidden, and that with a ſore item. Prou. 25. 13. *Hee that ſtoppeth his eare at the crying of the poore, hee ſhall alſo crie and not be heard.* And liberalitie is perſwaded with a ſweet promiſe, and eſpecially to the Saints, and faithfull. Pro. 19. 17. *Hee that hath mercie vpon the poore, lendeth vnto the Lorde, and the Lorde will recompence him that, which hee hath giuen.*

Pſal. 16. 3.
Gal. 6. 10.
Heb. 6. 10. and 13. 16.
1. Ioh. 3. 16.
Pro. 22. 9.

If any feare, that if he tye himſelfe ſo ſhort, as neuer to paſſe the bounds of equitie, and beſides open his hand ſo wide to the poore, he ſhall neuer liue and thriue of his calling, let him remember what is written, Prou. 16. 3. *Commit thy workes to the Lorde, and thy thoughts ſhall be directed.* And let that promiſe encourage him to follow the Lord whitherſoeuer he calleth, notwithſtanding any feare or miſdoubt. Beſides, let him haue that in minde, which is in Pro. 28. 22. againſt couetouſnes, and poſting to be rich: *A man with a wicked eye haſteth to be rich, and knoweth not that pouertie ſhall come vnto him.* And againe in the 20. verſe, *Hee that maketh haſte to be rich, ſhall not be innocent.* Whereto agreeth that of S. *Paul*, 1. Tim. 6 9. 10. *He that will be rich falleth into tentation & ſnares, &c.* Pro. 13. 11 and 20. 21.

Contentatiō is a vertue, whereby a

Herevnto men muſt ioyne Contentation with that allowance, which God, as a wiſe Father that knoweth what is beſt, maketh vnto them. For a reſtleſſe, and vncontented minde breedeth haſte-making to riches, dryeth vp the riuers of liberalitie, and ſetteth the conſcience vpon the racke, and ſtretcheth it beyond the bounds of equitie and iuſt dealing, when hope of gaine is offered. Wherefore *Salomon* to preuent theſe euils in men, and to make them to like of their preſent eſtate, telleth them, that *Better is a little with righteouſneſſe, then great reuenues without equitie.* Pro.16.8. & 15.16.17. *Pſal.*37. 16 And in the 20.chapter, there is a double reaſon ſet downe of this: firſt, becauſe ſtore gotten with wrong breedeth a ſore trouble, ſometime of minde and conſcience, and ſometimes outward, while the right owner of the goods ſuffereth thee not to goe ſo quietly away with them: or God ſtirreth thee vp an enemie mightier then thy ſelfe, that ſhall pull from thee, as thou didſt from another. The ſecond is, becauſe ſuch haue the hatred of many, for that which they purloyne, or get by wrong & oppreſſion: which a good man would not haue for ſo ſmall commoditie. Hitherto we haue ſhewed what thou muſt looke vnto in following thy calling. Now there follow other things, not vnworthy to be thought vpon of him that would prouide for his family well. Though we would not haue a man faine himſelfe poore, and a niggard, when hee hath abundance, as a number doe by why-

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man is well pleaſed with that eſtate wherein he is placed.
1.*Tim.* 66.7.
*Phil.*4.11. 12.
Matth. 6.11.
Heb. 13.5.
*Eſay.*33.1.
*Pro.*22. 22.23.
*Eccl.*5.7. *and* 4.1.

To ſpare, that thou maieſt haue to ſpend in honeſtie ning and complaining without cauſe, who are neither good to to the common wealth, nor kind to themſelues: yet it is not wiſedome to carrie a higher port and countenance in the worlde, then a mans abilitie will warrant. Such ſhall be enuied; ſo long as they doo beare it out by the hard-edge, they ſhall be laide at for charges: and if through neceſſitie in the ende they be faine to yeeld, they ſhall be ſcorned of their enuiers, and little pittied of all others. Wherefore it is wiſedome rather to beare a lowe ſaile, and to keepe within compaſſe, and rather to come ſhort of that thou mighteſt doo, remembring that which is, *Pro. 12. 9. Hee that is deſpiſed, and is his owne man, is better then he that boſteth himſelfe, & lacketh bread.*

Againe, as they which loue to pearke aloft, and deſire to bee carried with a full ſaile by the winde [a] of Ambition, and [b] vaine-glory, rather then to haue ſea-roome, do oftentimes ruſh vpon the rocks of want, and there ſticke till they ſinke: ſo they, which in feare of ſuch rockes chooſe to ride with halfe or quarter ſaile, where they haue not roome at will, are more ſafe from danger, and may more conueniently prouide againſt a tempeſt. Yea, they may ſo ſaile, that when God ſhall remoue them hence, they ſhall not be conſtrained to leaue their children to the wide world, which thing, nature bindeth a man to haue a care of.

and neceſsitie for Gods ſake, is well done.

A thing is ſooner ſpared then gotten.

Cutte thy coate according to thy cloath, and eat within thy tedder.

a Ambitiō is an vnlawfull or wicked deſire of glory, namely, when a man ſeeketh to be aboue all other in honour, and ſeeketh to effect the ſame, by vnneceſſarie and vniuſt actions, beſides his vocation, truſting to his owne wiſedome and ſtrength

An other rule may be drawne out of that, which is *Pro.* 10. 5. *A wiſe ſonne gathereth in Summer: but hee that ſleepeth in harueſt, is the ſonne of confuſion.* Where he teacheth, that when a man ſpieth an opportunitie of honeſt gaine and commoditie, he is to follow that, while the time ſerueth; but he that for a ſmall matter letteth ſlip occaſions, and reckoneth of this time, and that time, this day, and that day, thinking then to haue more fit opportunitie, that will bring all to nothing.

b Vain glory is a certaine diſordinate deſire to be wel thought of, well ſpoken of, praiſed, & glorified of men.

A good neighbour (ſaith one) is a good thing. Agreeable to this, *Salomon* ſaith. *Pro.* 17. 17. *A friend loueth at all times.* And 18. 24. *A friend is nearer then a brother.* As if hee ſhould ſay, there is many a friend that is more kind then a brother, and more readie to do pleaſure, then he that is more bound by nature and dutie. He ſaith alſo, *Pro.* 27. 9. *As oyntment and perfume reioyce the heart, ſo doth the ſweeteneſſe of a mans friend by heartie counſell.* That is alſo notable, which is, verſe. 17. *Iron ſharpeth Iron, ſo doth a man the face of his friend*: to wit, becauſe mutuall communication of friendes one with an other, quickneth the ſpirit, and cheareth the heart.

All theſe places containe motiues, to giue heede to this exhortation, Verſe, 10. *Thine owne friende, and thy fathers friende forſake not, neither enter into thy brothers houſe in the* *day of thy calamitie : for better is a neighbour that is neare, then a brother that is farre off.* In the ende of the eighteenth Chapter, verſe. 24. hee ſheweth how a man ſhall preſerue this treaſure which is ſo good. *A man that hath friendes, muſt ſhewe himſelfe friendly.* Heereto agreeth that of the Heathen; he that would haue a good neighbour, muſt be a good neighbour. In the 24. 27. verſe, hee ſeemeth to giue a rule for the right order of managing a mans houſeholde affaires, ſaying : *Prepare thy worke without, and make readie thy thinges in the field, and afterwarde thou maiſt build thine houſe.* As though hee ſhould ſay, firſt looke after ſuch things as are needfull and neceſſarie for houſe-keeping, as that thou maieſt haue prouiſion, &c. and then, when that is prouided for, thou maieſt fall a trimming vp of thy houſe. But many fooles beginne firſt to decke their houſes, before they lay for neceſſaries, and are faine afterwardes to ſell their ornaments with loſſe, to prouide more neceſſarie matters. It is a good point of wiſedome, to beare the want of that longeſt, which may beſt be ſpared.

Sparing is good getting and the greateſt rent that one can haue.

The laſt rule is, that a good gouernour of a family, for the better maintenance of his family, muſt be frugall, or (to ſpeake Engliſh) a good husband: that is, ſparing and ſauing, and that hee ſo order and moderate himſelfe, that if his goods and reuenues be not ſufficient for him and his charge, hee make himſelfe ſufficient for his goods, and diſpoſe of himſelfe according to the olde prouerbe: So to cut his coate according to his cloth, and to eate within his owne tether. Yet wee would not haue him pinching, or niggardly, and ſo dried vp for liberalitie, that nothing ſhould be wroong from him for good vſes. That is too farre on the left hand, as prodigalitie is on the right. But where there is no iuſt cauſe to ſpend or lay out, and it might bee as well ſpared, there we would haue him ſaue. For his riches be the Lords goods, which God hath made him a ſteward of. When the Lord therefore wils him to open his hand, there let him not be ſtraight-handed: but where nothing but vnruly luſts and pompe, or vaine-glory, bid him drawe, there is hee to hold faſt: for hee is an ill ſteward, that will lay out his maiſters goods where there is no neede, or where leſſe would ſerue. There be many, who of a greedy and couetous minde, will eaſily imbrace this precept of ſparing: but as they do it of a wrong purpoſe, ſo they faile in the matters, wherein they ſhould ſaue and be ſparing. Many miſers pinch their ſeruants in their meate and drinke, allowing them not inough, or not good inough, and this they take to be frugalitie and thrift: whereas to pranke and pricke vp themſelues in brauery, and that ſometimes aboue their calling, they are very lauiſh. This is no more to be counted frugalitie, or good husbandrie, then to rob a poore man to giue to the rich, is true liberalitie. When therefore thou thinkeſt of ſparing, let not the greedie deſire of gathering draw thee to it, but conſcience of well vſing that which God hath lent thee. And this minde will draw thee to ſpare and ſaue onely there, where it may be well done, and not there where in conſcience thou oughteſt to ſpend. Now the better to further our ſelues in this honeſt thriftineſſe, or frugality, which is called of one a great reuenew, the occaſions of needeleſſe expences muſt bee auoided. Loue not mirth and paſtime, for they haue oft occaſion of expences. Againe, they cauſe loſſe of time, and neglect of buſineſſe at home: yea, and often men doo buy their pleaſures with loſſe in their goods, while retchleſſe maſters haue either theeuiſh, or careleſſe ſeruants. Therfore *Salomon* telleth ſuch their fortune, *Pro.* 11. 17. *He that loueth mirth or paſtime, will be a poore man.*

Secondly, a ſweete tooth, and a veluet mouth, that is, daintineſſe, or choiſeneſſe in diet, is an enemie to frugalitie, a needleſſe charge, to delight the taſte for a moment, whereas wholeſome meate and drinke, would bee more eaſe for the purſe, and more healthfull for the body. *Hee that loueth Wine and Oyle,* that is, ſweete delicates for his ſences, *will not be rich. Pro.* 27. 17.

In this ranke do march gluttonie, I meane cramming and pampering the bodie; and alſo drunkenneſſe. These dull the mind and wit, darken reaſon, and make a man become ſottiſh. Beſides, they ſtuffe the body with groſſe humours, which breed diſeaſes, and diſeaſes bring other charges for phiſicke, or at leaſt, loſſe of time, and neglect of buſineſſe, which doe coſt a man as much as his diet wherein hee was exceſſiue: ſo that theſe euils haue double expences.

Gluttonie is a vice, when any doth cram and fill his bodie with ouermuch meate.

To be briefe in this point, God hauing read the deſtiny of the drunkard, and the glutton, namely, that many euils, and namely pouertie, ſhall betide them. Pro. 23. 21. 29. 30. 31. by ſome way or other he will effect his iudgement. For no one peece of his word ſhall fall to the ground.

Drunkenneſſe is a vice, when any doth gull in ouermuch drink.

A great backfriend to thrift is good-fellowſhip, and company keeping: for it hath loſſe of time, and draweth thee away from thy calling, and hindereth the due overſeeing of good huſbands affaires: it maketh a man ouerſlippe occaſions of doing good things in a due and fit ſeaſon: beſides, it draweth home others to thy houſe, or draweth thee to other houſes, as Tauerns, Alehouſes, & ſuch like; the hanting wherof is a thing of no good report: and it maketh thee lauiſh in ſpending, or elſe it is no good fellowſhip (as they ſay) and by meanes therof, thou ſhalt *feede the gluttons*, and ſpend that vppon others, which belongeth to thine owne familie: which *Salomon* ſaith, Pro.28.7. *is a ſhame to thy father.*

Thy companie keeping hath many other enormities: *He that toucheth pitch, ſhall be defiled therewith*. And as thou art a partie with him in his euils, ſo ſhalt thou be alſo in his puniſhment. Pro.13.20 *The companion of fooles ſhall be afflicted.* Wherefore auoide ſuch: Pro.11. 13.32. and rather follow the wiſe: *He that walketh with the wiſe, ſhall be wiſe*: who are they? *euen they that haue the lippes of knowledge, whoſe words teach good things.* But ſuch whoſe talke is nothing but froth, their words vnſauourie, bringing no good to the hearer, though there be no outward euill in their liues, yet they muſt not be admitted for companions: further then vpon ſome vrgent occaſion thou muſt deale with them. Pro. 14.7. *Depart from the fooliſh man, when thou perceiueſt not in him the lips of knowledge.*

As to haue a faithfull friend, is a matter auailable to thrift; ſo by ſome friends a man may be endammaged. There is a friendſhip, which is very coſtly, and chargeable to maintaine. He that deſireth familiaritie with great men, muſt haue other things ſuteable; as coſtly apparell, well trimmed houſes, often invitings to bankets to recompence their kindnes; he muſt follow their humours, and not ſticke to neglect his affaires to haue their company when he may.

This will coſt a man ſweetely; but what ſhall he gaine? A friendly countenance before his face, and perhaps a drie floute behind his backe, eſpecially if thinges goe not well with him for the world: then oh it is pritie, a franke-hearted man, no bodies foe, but his owne, and ſuch like. *Salomon* giueth thee warning of this kinde of friendſhip. *Pro* 23.1.2.3.

There is an other mans friendſhip which *Salomon* would haue thee to auoide, as hurtfull vnto thee, *Pro* 22.24. *Make no friendſhip with an angrie man, neither goe with the furious.* The cholericke man, though neuer ſo good a fellow while he is pleaſed, yet he is ſoone turned to hate thee. And no heauier foe, then he that was a friend: which *Salomon* declareth, *A brother offended, is harder to winne then a ſtrong Citie: and their contentions are like the barre of a pallace.* If a man could alwaies keepe in with the angrie man (which cannot bee done without putting vp many iniuries) yet may that bee hurtfull. For the wiſe man addeth, *Leaſt thou learne his waies*: that is, become like to him in furiouſneſſe, and that is as hurtfull on the other ſide. *For the furious man aboundeth in tranſgreſſions*: which doo often coſt him the ſetting on euen from men, who being by his rage hurt, or reproched, doo watch theyr occaſions to worke him ſome woe. Wherevpon we ſay in a common prouerbe: *The angrie man neuer wanteth*

Prou. 18. 19.

Verſ. 20.

Prou, 29. 25.

teth woe. There be alſo Trencher-friends, who to winne fauour and good-will, will ſmooth it in words, fawne and glauar: they will ſay as you ſay, and bring you tales of your enemie, ſo to feede your humour, that he may winde within you: a beaſt that biteth ſoreſt of all tame beaſtes. For while a ſimple-hearted man ſuſpecteth no hurt, he watcheth his occaſions to ſpeede himſelfe of a bootie: a matter, that by the counſell of the holy Ghoſt oft repeated in the Prouerbs, is as carefully to be auoyded, as it is hurtfull to a mans eſtate. If he can do none of theſe, yet hee hath not loſt his labour: for he had many a good welcome for his faire talke. And by often reſorting to thy houſe, he hath furniſhed himſelfe with ſome thing to diſcredit thee, except thou haſt walked maruellous warily, which a man can hardly do before flatterers.

To end this matter of friendſhip, haue ſome neare friends, but not many. Chooſe the beſt natured, and the beſt graced; that is, ſuch as beſides ſingle heartedneſſe, and plaine ſimplicitie, are by grace brought to haue conſcience of their dealing. And leaſt vnder a ſhewe of ſimplicitie, wilineſſe ſhould be hidde, trie before you truſt, and growe into familiaritie not all at a puſh, but by ſteppes. Tell things of no great ſecrecie, as ſecrets to trie their taciturnitie. Be not ouer credulous vpon ſight of a little kindneſſe, to account them amongſt thy neareſt friendes.

Many haue bene wiped of their commodities, by falſehood in fellowſhip. Some haue bene betraied by vntruſtie friends, and brought into great troubles. Many opening their mindes to blabs that can keepe nothing, haue their purpoſes openly knowne, and ſcanned, before they can compaſſe them, and ſo are oftentimes preuented through the malice of ther enuiers. Wherefore, except a man can finde a faithfull friend indeed, it is good to remember the olde ſaying: *My ſecrets to my ſelfe*. Whereto our common prouerbe anſwereth: *Two may keepe counſell, if one bee away*. The wiſe man aſcribeth it to folly, to powre out a mans ſecrets lightly: *The foole powreth out all his minde, but the wiſe man keepeth it in.*

As hurt commeth by ſome friends, ſo alſo by enemies many are ſore annoyed. What charges in lawing, and other troubles bee there in the world, through enmitie? Wherefore it is good wiſedome, by all good meanes to auoide breaches, which breede enmitie: and by all friendlie, iuſt, and wiſe dealing to keepe peace and good-will, euen with the meaneſt. The weakeſt enemie is not to be contemned. It ſhall goe harde but at one time or other, hee will worke thee ſome diſpleaſure: at leaſt his mouth ſhall alwaies bee open to ſpeake ill, to miſconſter thy actions, and to blaze abroad thy infirmities, and ſcapes.

Hee that would haue no enemies muſt make himſelfe none, by vniuſt, vnkinde, or vnneighbourlie dealing: but he muſt rather by courteouſnes of ſpeech, helpfulnes, and good neighbourhood, win the loue and liking of men: yet a man may be too wiſe in this point. Many being loth to incurre any mans diſpleaſure, will not ſeeke to vphold right and equitie; they will not ſpeake for the poore, nor ſtand out to maintaine Gods cauſe, whē he is diſhonoured by open ſin; as ſwearing, lying, rayling, and ſuch like. Many to keepe in with all, vſe all companies alike: for auoyding a mans companie breedeth a grudge. But the good will of men is neuer to be purchaſed with forſaking of dutie. Such things as may iuſtly be ill taken auoid for peace ſake. Whereof the wiſeman noteth ſome: as, medling in other mens matters: *Hee that medleth with a ſtrife, that belongeth not to him, is as hee that taketh a dogge by the eares*: that is, caſteth himſelfe into dangers. Pro.26.27.

Prou.29. 9.10. 2. Be not haſtie to go to law, no not in a right cauſe, but agree at home. For beſides that, a man doth ſeldome ſcape without great loſſe, (in which reſpect it is alſo to be auoyded, as an enemie to thrift) thy neighbour is openly put to reproch, he becommeth thy mortall enemie, and will alwaies watch to doe thee hurt.

Prou.20. 22.24.25 3. Sometime to ſeeke reuenge of a wrong, breedeth greater malice in the author of the wrong, & maketh him double it; as a man ſpurreth his horſe for kicking, when he was ſpurred. *Say not, I will recompence euill: but wait vpon the Lord, and he will ſaue thee.*

4. Oft haunting of an other mans houſe, may bring thee into miſlike: wherefore the Wiſeman ſaith, *Withdrawe thy foote from thy neighbours houſe, leaſt he be wearie of thee, and hate thee.* Pro.25.17. If by carefull auoyding of all iuſt occaſions thou canſt not auoyd ill will (as the world loueth none but her owne) neuer ſeeke to win fauour by departing from dutie, but commit thy ſelfe to God, and turne thy mind to make vſe of thine enemie. Let enmitie, which is alwaies prying and ſeeking occaſions to hurt by word or deede, make thee to walke, not more cloſely, but more vprightly: and thē mayeſt thou defie thine enemie: *For hee that walketh vprightly, walketh boldly.* Pro.10.9.

An other enemie to thrift, (which is alſo a breaker of peace and good will among men) is much borrowing. Hee that is to borrow, doth ſpend much time, and let ſlip many occaſions of doing his buſineſſe in the due ſeaſon: he muſt repay in better meaſure then hee borrowed, or elſe ill wordes, or ill will, will follow. If it bee a matter of any value which is borrowed, then as *Salomon* ſaith, *The borrower is ſeruant to the lender*: that is, beholding to him, and in his danger. The thriftieſt men loue leaſt to bee Pro. 22.7.

beholden to others; and therfore ſeldome ſeeke and often refuſe, euen when they be offered to receiue benefits at other mens hands. He that goeth a borrowing, goeth a ſorrowing. And euery deniall he receiueth, where he thinketh hee ſhould ſpeed, is the ſeede of grudge in the mind of the denier, and of him who is denied. But of all borrowing, to borrow vpon vſurie is the dearest buying, and the rankeſt poyſon to thrift. When *Dauid* would wiſh a ſore plague to his enemie, he prayeth that he may be giuen into the vſurers hands: *Let the vſurer eate him vp.* If the vſurer be a deuourer, woe be to thẽ that come in his hands.

To auoyd borrowing, a good husband muſt cut off all vnneceſſarie expences, that hee may haue all neceſſaries in his houſe. To auoide borrowing of money, take heede of ſuretiſhip, of dealing in bargaines, which you are not fully able to compaſſe, of dealing in many things, and hauing too many Irons in the fire at once. Looke how you can compaſſe matters, before you enterpriſe them. Prouide lõg before againſt any day of payment, & haue not money to ſeeke vpon the ſudden: for that driues a man to borrowing; yea to vſurie, or to *Robin Hoods* penyworth.

Beſides, he muſt keepe none in his houſe idle, or halfe ſet to worke; none more then needes muſt. Let euery one haue his charge, that will throughly occupie him: alſo looke that they do their taskes euery one in his place; and haue an often eye vnto them, whether thee haue done as they ſhould do. The maiſters eie maketh a fat horſe: ſo alſo the miſtris eie maketh a friendly dairie. Except you haue rare ſeruants, and ſuch as truly feare God, and haue good conſciences, truſt them not further then you ſee them, except neceſſitie driue you.

The wiues dutie touching the things of this life.

Hitherto of the duties that be belonging to the chiefe ruler of the family; that is, the husband, touching honeſt prouiſion for it. Now, ſeeing that God hath ioyned the wife to her husband as an helper, ſhe muſt helpe him in the prouiſion for her family, ſo much as lyeth in her power, and is meete for her to do. And indeed her induſtrie and wiſedome may do ſo much heerein, that though her husband ſhould be much wanting in his dutie, yet ſhee might holde in the goale. Thus many haue done, and ſo *Salomon* ſaith the wiſe woman will do: *A wiſe woman buildeth her houſe.* But it is not euery womans caſe, becauſe that all are not wiſe, as ſhe that *Salomon* ſpeaketh of. This wiſe woman is elſewhere called *a gracious woman*, *Prou.* 11.16. And *a vertuous woman*, Prouerbes 12.4. becauſe many graces and vertues meet together in her.

Prou. 14.1

Dutifulneſſe or dutifull will, is that which doth ſhine in the declaration and performance of duties.

For ſhee is
- To her husband dutifull, faithfull and louing.
- Towardes thoſe of her family, wiſe and prudent.
- In her buſines, diligent and painfull.
- Towardes her neighbours, modeſt, humble, kind, and quiet.

Firſt, if ſhe be not ſubiect to her husband, to let him rule all houſehold, eſpecially outward affaires: if ſhee will make head againſt him, and ſeeke to haue her owne waies, there will be doing and vndoing. Things will goe backwarde, the houſe will come to ruine: for God will not bleſſe where his ordinance is not obeyed. This is allowable, that ſhee may in modeſt ſort ſhewe her minde, and a wiſe husband will not diſdaine to heare her aduiſe, and follow it alſo, if it be good. But when her way is not liked of, though it be the beſt way, ſhe may not thereupon ſet all at ſixe and ſeuen, with what ſhould I labour and trauell? I ſee my Husband taketh ſuch waies, that he will bring all to nothing. This were nothing elſe, but when ſhe ſeeth the houſe falling, to helpe to pull it downe faſter. *Salomon* ſaith, The wiſe woman buildeth her houſe; much more then doth ſhe vnderprop it, and hold it vp, that by her husbands vndiſcreet dealing it be not pulled downe. She muſt not thinke her ſelfe freed from dutie, becauſe he walketh not in his dutie, but holde her place, and labour for her part to vpholde all : and ſo God will either bleſſe the worke of her hands, to the maintenance of the houſe ; or giue her husband more wiſedome and care ; or elſe giue her a contented minde with a low eſtate, which is great riches. One point of ſubiection, is to be content with ſuch apparell and outward port, as her husbandes eſtate can allow her. They faile in this, who by importunitie and diſquietneſſe wring from their husbands more, then hee can well cut out of his reuenewes, or gettings.

2.Faithfull.

It is a part of vnfaithfulneſſe, ſecretly to purloine and powle from him, for to pranke vp her children, or herſelfe, her houſe and chambers in brauerie: and beſides, it is a cloſe vndermining of her houſe.

3.Louing. Loue is a naturall affection of the mind, inflaming all the powers of the Louer, with willing dutie towards the beloued.

Loue and peaceableneſſe in the wife towards her husband, is auaileable for the weale of the family. For where they agree louingly, there they counting the good of the one the benefit of the other, doo ioyntly watch againſt all ſuch things in their family, as might endammage it. There the ſeruants knowing, that in pleaſing one they ſhall pleaſe both, and contrariwiſe, be carefull in all things, to deale well: whereas diuiſion in the gouernours maketh partaking in the ſeruants, and then they care not for pleaſing, but onely that ſide, which they affect: and ſuch kinde of ſeruice is but finally beneficiall to thriuing. It can hardly be auoyded, but there will bee ſome ſquaring and diuerſitie betweene the man and his wife: but they muſt labour to compoſe ſuch matters priuately and quickly, that they grow not to breaches; for they be dangerous to thrift. Let there be therefore reaſonings ſecretly betweene themſelues of ſuch matters as might breede a ſkarre: but let them be ſoone ended after the occaſion is offered, before the mindes bee much exaſperated. Let there bee no hard wordes of either ſide, nor opening of olde matters. Let it be done priuately betweene themſelues, and not before children, or ſeruants: for they will not ſticke to carrie tales, to pleaſe the humors of the partie to whom they are moſt affected. Beſides, they will ſpie your infirmities, and growe to a leſſe regard of you, and they will blaze abroade ſuch matters to your diſcredit.

A good huſwife is a great patrimonie, & ſhe is moſt honourable, that is moſt honeſt and godly.

A good ſauer is as good as a good getter.

Now, for her behauiour towards her ſeruants and children, if it bee prudent and with wiſedome, it doth much good in a houſe: but it containeth many points. That which her care for the moſt part tendeth vnto, is ſauing. She that will be a good ſauer, muſt not bee a ſlender huſwife, but skilfull in all points, whereof ſhe ſhall haue vſe in her family. Shee muſt not let her maides haue their owne waies; for want of skill: but ſhe muſt be able to direct and preſcribe,

ſcribe, what, and how, in euery buſineſſe. Where ſhe hath little skill, by reaſon of her education, ſhee muſt be carefull by conferring, and marking to learne skill, againſt ſhe is to deale in ſuch things, that ſhee may be able to direct her ſeruants, and to finde them out when they haue done amiſſe. She muſt haue a good forecaſt to contriue and diſpatch things in due time, and good order, that neceſſaries bee not wanting when they ſhould be vſed, and confuſion do not make more labour then is needfull. Shee muſt bee wiſe, to marke the nature of her ſeruants and children, to deale with them as their natures require, for the training of them to her hand. All muſt not be dealt withall one way: and yet many haue no way but one to deale with all: and that is chiding, and brawling, which they fall too vpon euery occaſion, and that wearieth ſeruants, and maketh often chaunges, diſcourageth children, and maketh both careleſſe, whether they doo their duties or no: yea, it breedeth ſtubbornneſſe, frowardneſſe, and contempt in their mindes. Shee muſt be wiſe, to marke and ſee what needleſſe burthens, vnneceſſarie expences and loſſes there doo vpon occaſions fall out within doores, and preuent ſuch occaſions afterwardes. Shee muſt know the beſt wayes of doing things to greateſt vſe, with leaſt charges. Briefly, ſhee muſt know which way to ſaue a peny, and lay about her

As a word ſpoken in his place, is like apples of gold with pictures of ſiluer, Pro. 15.11. euen ſo is a buſineſſe or worke done in a fit and due time.

her to ſaue it, for many a little maketh a great deale. Shee muſt know what is meete for ſeruants, what for workemen, and what not: what is meete for ordinary, and what is meete for ſtraungers. Aboue all, ſhee muſt know how to keepe within her compaſſe, and yet to auoyd the reproach of a pinchery. ſhe muſt know what ſeruants may doo within the compaſſe of ſo much time, and what is aboue their ſtrength. Shee muſt haue a diligent eye to the behauiour of her ſeruants, what meeting and greetings, what tickings and toyings, and what wordes and countenances there be betweene men and maides, leaſt ſuch matters being neglected, there followe wantonneſſe; yea folly within their houſes, which is a great blemiſh to the Gouernours. In her buſineſſe ſhe muſt be diligent and painefull. Hitherto belongeth that *Pro.* 31.15. *Shee riſeth before day*: and verſe 18. *Her candle is not put out by night.* Shee borroweth of the morning and the euening, for to diſpatch her buſineſſe. When ſhe is vp, doth ſhe ſit downe and cap a ſtoole? No, ſhee looketh that her ſeruants haue theyr neceſſaries, that they may goe ſoone to their worke: ſhee ſetteth her maides to worke: and tasketh them, to keepe them occupied: yea, ſhe ſuffereth none to bee idle in her houſe, but eyther doing ſomewhat that is profitable, or elſe learning ſomewhat that is meete for them. Shee muſt not

Painfulnes is a labour or indeuor vnto wearines, to bring any thing to paſſe.

thinke to ſit and commaund, but ſhe muſt be a ſtirrer in euery place, to ouerſee whether dutie be done of all hands, and that in good ſort; yea, and to quicken the diligence of her family: and that things may be well done, ſhee muſt be at an ende of euery great worke, ſometimes ſetting too her hands to encourage the doer, ſometimes gently teaching, ſometimes commending, ſometimes ſpeaking faire, but neuer brawling: ſometimes ſhewing what is amiſſe in gentle language, letting them ſee what loſſe commeth by ill dooing of a thing: ſometimes friendly putting them in minde, how by ſlouth, forgetfulneſſe, or ſluttiſhneſſe, they ſhall get an ill name for their ſeruice, and ſo become turneawayes from euery good houſe. Shee muſt lay a diligent eye to her houſehold-ſtuffe in euery roome, that nothing be embezelled away, nothing ſpoyled or loſt for want of looking too, nothing marde by ill vſage, nothing worne out by more vſing then is needefull, nothing out of place. For things caſt aſide, are deemed to be ſtolen, and then there followeth vncharitable ſuſpitions, which breede much diſquietneſſe. And though nice Dames thinke it an vnſeemely thing for them to ſoyle their hands about any houſehold matters (and therefore if they doe any thing, it is but pricking of a clout) yet the vertuous woman (as Prou. 31. 17.) *girdeth her loynes with ſtrength, and ſtrengtheneth her*

her armes: that is, ſhe ſetteth her ſelfe painefully about ſome worke that is profitable: *for ſhe ſelleth it afterwards*, verſe 24. Yea the particular works is deſcribed: *ſhee ſeeketh wooll and flaxe, &c. ſhe putteth her hand to the wherue, and her hands handle the ſpindle: ſhee maketh Carpets.* The meaning is, that ſhe getteth ſome matter to worke on, that ſhe may exerciſe her ſelfe and her familie in, and it is not ſome idle toy, to make the world gay withall, but ſome matter of good vſe: *Her familie is cloathed with double, and her Husband is knowne in the gate, hee is ſo comely and trimlie apparrelled by her diligence at home, that hee is in regard among men, and knowne where hee goeth.*

Obiection. But what need ſuch as can liue by their lands, to labour with their hands? Answer. What need had the woman that Salomon ſpeaketh of? The conſcience of doing good in the world ſhould draw them to doe that, which no need driueth them vnto. Remember that the vertuous woman *ſtretcheth out her hand to the poore and needie*, Prou. 31.20. She giueth not of hir husbands, ſhe giueth of her owne: ſhe found a way to doe good without the hurt of her husband. 1. *Tim.* 2 10. S. *Paul* requireth, that women ſhould a ray themſelues with good workes, the comelieſt *Acts* 9.36. ornament in the world, if women had ſpirituall eies, to diſcerne it. *Dorcas* in the Actes, teacheth wiues how to get this aray, for ſhee nade garments to cloath the naked and the poore. Thus might women finde how to ſet themſelues a worke, though they could liue of their owne. But for ſuch as haue but a meane allowance, God thereby ſheweth, that he will haue them occupie themſelues in ſome honeſt labour to keepe them from idleneſſe, and the euils that iſſue there-from. They therefore muſt labour, if not to ſell cloth, as *Salomons* woman did, nor to cloath the poore, as *Dorcas* did; yet to cloath her family, that they may not care for the colde. Let her auoyd ſuch occaſions, as may drawe her from her calling. She muſt ſhake off ſlouth, and loue of eaſe: ſhe muſt auoyd goſſeping, further then the lawe of good neighbourhood doth require.. S. *Paul* would haue a woman a good *home keeper*. The vertuous woman is neuer ſo well, as when ſhee is in the middeſt of her affaires. She that much frequenteth meetings of goſſeps, ſeldome commeth better home. Some count it a diſgrace to come much abroad, leaſt they ſhould be counted goſſeps, which name is become odious: but they muſt haue tatlers come home to them, to bring them newes, and to hold them in a tale, leaſt they ſhould bee thought to be idle without a cauſe. They perceiue not how time runneth, nor how vntowardly their buſineſſe goeth forward while they ſit idle. They know not that great tale-bringers be as great carriers, and that ſuch make theyr gaine of carrying and recarrying. The wiſe woman will be warie, whom ſhee admitteth into her houſe, to ſit long there, knowing that their occupation is but to marke and carrie. Towards her neighbours ſhe is not ſowre, but courteous; not diſdainefull to the baſeſt, but affable with modeſtie: no ſcorner, nor giber, but bearing with infirmities, and making the beſt of things: not readie to ſtomacke them for euery light matter, and ſo to looke bigge, but paſſing by offences for vnities ſake; not angry, but milde; not bolde, but baſhfull: not full of wordes, powring out all in her mind, & babling of her houſeholde matters, that were more fitter to be concealed, but ſpeaking vpon good occaſion, and that with diſcretion. Let her heare and ſee, and ſay the beſt, and yet let her ſoone breake off talke, with ſuch in whom ſhee perceiueth no wiſedome, nor ſauour of grace. Let her not be light to beleeue reports, nor readie to tell them againe to fill the time with talke: for ſilence is farre better than ſuch vnſauourie talke. Let her not be churliſh, but helpfull in all thinges to preuent breaches; or elſe to make them vp againe, if by the waiwardneſſe of others there bee any made. Let her not be enuious, but glad of the good of others, nor fond of euery thing that ſhe ſeeth her neighbours haue, but wiſely conſidering what is meete for her ſelfe, and what her

Silence is a grauitie, when ſhe abſtaineth and holdeth her peace from ſpeaking when it doth not become her to ſpeake.

eſtate

ſtate will beare. Let her not be gawiſh in apparell, but ſober and modeſt: not nice nor coy, but handſome and huſwifelike: no talker of other mens matters, nor giuen to ſpeake ill of any, for feare of the like meaſure, *Math.* 7.2.

1. The dutie of the Husband towards his *VVife*.

THis dutie conſiſteth ſeuerally in theſe three points. Firſt, that hee liue with his Wife diſcreetly, according vnto knowledge. Secondly, that hee bee not bitter, fierce, and cruell vnto her. Thirdly, that hee loue, cheriſh, and nouriſh his wife, euen as his owne body, and as Chriſt loued the Church, and gaue himſelfe for it, to ſanctifie it. But before wee ſhall ſpeake of theſe three pointes, we will a litle touch the originall and beginning of holy Wedlocke: what it is, when, where, how, and of whom it was inſtituted and ordained.

What Wedlocke is.

a *Mat.*19.5.6.

b *Gen.*1.27 1.*Cor.*6.16. *Ephe.*5.31. *Pro.*5.18.19.20.

Wedlocke or Matrimonie, is a lawfull knot, and vnto God an acceptable [a] yoking and ioyning together of [b] one man, and one woman, with the good conſent of them both, to the ende that they may dwell together in friendſhip and honeſtie, one helping and comforting the other, eſchewing whoredome, and all vncleanneſſe, bringing vp their children in the feare of God: Or it is a coupling together of two perſons into one fleſh, according vnto the ordinance of God; not to be broken, but ſo continue during the life of either of them. *Gen.*2.24. *Malach.*2.14. *Rom.*7.3.

Yoking and dwelling together what it is.

By yoking, ioyning, or coupling, is meant, not onely outward dwelling together of the married folkes, as to be ordinarily in a dwelling place for the better performance of mutuall duties each to other. *Mat.*1.18. 1.*Cor.*7.10.12.13. 1.*Pet.*3.7. *Ruth.*4.11.12. but alſo an vniforme agreement of minde, and a common participation of body and goods; for as much as the Lord ſaith, that *they two ſhall bee one fleſh*, that is, one body. This is to be remembred, that Matrimonie or Wedlocke muſt not onely be a coupling together, but alſo it muſt bee ſuch a coupling together as commeth of God, and is not contrarie to his word and will. For there be ſome marriages made, whom God coupleth not together, but carnall luſt, beautie, riches, goods, and lands, flatterie, and friendſhip. In

*Gen.*1.2.24

ſuch marriages God is not thought vpon, and therefore they ſin the more againſt him. Theſe and ſuch like marriages bee diſliked and condemned in the Scripture: Geneſ. 6. 1. 2. Ezech. 10. 1. &c. Matth. 24. 38. 39. God himſelfe did appoint and ordaine matrimonie in Paradice; ſo that hee is the authour of the ſame: Gen. 2. 20. Yea, and our Sauiour Chriſt himſelfe (who was the verie naturall ſonne of God) being borne in wedlocke (although of a pure virgin) did honour & commend matrimonie, while he did vouchſafe to ſhew his firſt miracle (Ioh. 2. 1.) at a marriage: whereby he did declare, that the the Lorde is able to make the bitternes of mariage ſweet, and the ſcarcitie thereof to abound with plentie. And the Apoſtle giueth this excellent title to marriage: ſaying that it is * *Honourable among all.* Heb. 13. 4. that is, among all eſtates, and all nations. Matrimonie then being an indiſſoluble bond and knot, whereby the husband and wife are faſtned together by the ordinance of God, is [c] farre ſtreighter then any other coniunction in the ſocietie of mankind. Inſomuch that it is a leſſe offence for a man to forſake father and mother, and to leaue them ſuccourles (who notwithſtanding ought by Gods commãdement to be honored) thẽ it is for him to do the like toward his lawfull married wife. Wherefore let them looke well what they doe, that are readie for light and ſmall cauſes to ſeparate

* Mariage honourable. 1. Firſt for the Author, which is god 2. For the time which was during the ſtate of Adams innocencie. 3. *For the place, which was Paradice,*

[c] *Gen.* 2. 24. *Mat.* 19. 5. *Mar.* 10. 7. 1. *Cor.* 6. 16. *Epheſ.* 5. 31.

man and wife: ſeeing that Chriſt himſelfe ſaith, Matth. 19. 9. that whoſoeuer is ſeparated from his wife, ſauing for whoredome, and marrieth another, committeth adulterie.

This is a thing worthie to bee remembred, both on the behalfe of the Suter and Wooer, as alſo on her part that is wooed: namely, that they deale plainly and faithfully one with the other, and not guilefully, and craftily goe about to deceiue one the other, in bodie or goods. For ſo doing, they ſhall neuer vſe one the other ſo louingly, and commodiouſly, as they hoped and deſired they might; when the one hath fraudulently, and deceitfully inticed and beguiled the other, either in bodie or ſubſtance: for naturally wee hate him, or her, that doth beguile vs. Neither is there any thing that diſpleaſeth a man or woman more then to lacke and faile of the thing they both hoped and looked for. And therefore it were conuenient, and alſo much better, that both parties ſhould diſcloſe the one to the other, the imperfections, infirmities, and wants, in either of their bodies, as alſo the mediocritie and meanneſſe of their goods and ſubſtance, as in truth it is: yea though it ſhould be with the perill and loſſe one of the other, rather then the one to obtaine and get the other with fraud, guile, and diſcord.

But before wee ſhall come to ſpeake of the cauſes of marriage, we purpoſe (God ſo willing) briefly brieflie to ſhew, how euery one that entendeth to marrie ſhould chuſe him a meete, fit, and honeſt mate: for there lyeth much weight in the wiſe election and choiſe of a wife. As hee that will plant any thing, doth firſt conſider the nature of the ground, in the which he mindeth to plant: euen ſo much more ought a man to haue reſpect to the condition of the woman, out of whom he deſireth to plant children, the friutes of honeſtie and welfare.

Gen.2.18.

The firſt thing that is to bee remembred of ſuch a one as mindeth to marrie, is, that hee doe not chuſe his wife within ſuch degrees of conſanguinitie and affinitie, as are by [f] Gods law forbidden. Secondly, [g] Religion and faith muſt bee conſidered, leaſt he make diuorce of the true faith, or bring it into perill. For although hee thinke himſelfe as wiſe as [h] *Salomon*, and as ſtrong as [i] *Sampſon*, yet may hee bee ouercome as they were. Therefore great aduertiſement before hand is to be taken in this behalfe, leaſt afterwards with much griefe and ſorrow of heart, he doe too late repent.

Such as are o kindred in the fleſh, may not contract matrimonie.

[f] *Leuit*.18. 6.&c.

[g] *Deu*.7.3. 2.*Cor*.6. 14.15. &c.

[h] 1.*Kings* 11.4.

[i] *Iudg*.16. 17.18.

Now if any that hath matched himſelfe with a wife that is an infidell, irreligious, or of a corrupt religion, would put her away for this matter, herein he deceiueth himſelfe, as the Apoſtle manifeſtly prooueth. For wee muſt put a difference betweene that marriage that is made and done alreadie, and that which is yet to doe.

1.*Cor*.7. 12.13.&c. 1.*Pet*.3.1.

Wherefore he that is ſnared and matched with ſuch a wife, as is either froward, wayward, or els is poyſoned with ſuperſtition and Poperie, in ſuch a caſe muſt call vpon God, and liue in his feare, in faithfulneſſe, in patience, with diſcretion and godly counſell labouring to winne her from the ſame. For like as the Husbandman doth with great labour and diligence till that ground, which hee hath once taken to farme, although it be neuer ſo full of faultes: as if it be drie, if it bring forth weedes, brambles, or briers; or though it cannot beare much wette; yet through good husbandrie hee winneth fruit thereof: euen ſo in like manner, hee that hath married a wife that is irreligious or froward, if he ſhall vſe like diligence to inſtruct and order her minde, if he diligently and courteouſly apply himſelfe to weede away by little and little the noyſome weedes out of our minde, both by wholeſome and godly precepts, and by Chriſtian conuerſation; it cannot bee but in time he ſhall feele the pleaſant fruite thereof, to both their comforts: for as it is commonly ſaid, a good Iacke maketh a good Gill. Euery one therefore that purpoſeth to marrie, ought alſo to remember that there bee three maner of riches in man. 1. The riches of the minde. 2. The riches of the body. 3. The riches of temporall ſubſtance. The beſt and the moſt precious are the riches of the minde: as with-

Three maner of riches in man.

out which, the other two are more hurtfull then profitable.

Riches of the minde.

The riches of the minde, are the feare of God, faith, a deſire of Gods glorie, the knowledge of his will, ſoberneſſe, liberalitie, chaſtitie, ſilence, humblenes, honeſtie, & ſuch like vertues. Theſe vertues lye not ſtill, neither hide themſelues whereſoeuer they be, but will breake out diuers wayes, ſo that they may well be ſpied and diſcerned. As then a traueller hath markes in his way, that he may proceed aright: ſo likewiſe the man or woman that intendeth to marrie, haue alſo markes in their wayes, by which they may make a right choiſe. There be certaine ſignes of this fitneſſe and godlineſſe both in the man, and in the woman. So that if the man be deſirous to knowe a godly woman, or the woman would know who is a godly man, then let them obſerue and marke theſe ſixe points. 1. The report. 2. The lookes. 3. The ſpeech. 4. The apparell. 5. The companions. 6. And laſtly, the education and bringing vp, which are like the pulſes that ſhew whether a man be ſick or whole, wel or ill.

Sixe rules to be obſerued in the choiſe of a good wife, or a good huſband.

1. *Report.*

1. The report, name, or fame, that he or ſhee hath had, and yet haue, and what opinion honeſt folkes haue of them: becauſe as the market goeth, ſo the market-men will talke. A good man and a good woman commonly haue a good name, becauſe a good name is one of the bleſſings which God promiſeth to good men, and good

Prou. 10. 7. & 22. 1. *Preach.* 7. 3

Pſal.122.6. good women. But a good name is not to bee praiſed from the wicked: and therefore our Sauiour Chriſt ſaith, *Luke.6.16. Woe be to you when all men ſpeake well of you*: that is, when euill men praiſe & commend you: for that is a plaine argument, that you are ambitious, vaine-glorious, and of the world: *For the worlde liketh and praiſeth his owne. Ioh.15.19.* Neuertheleſſe, it is conuenient that euery Chriſtian ſhould ſo liue in the worlde, that though hee cannot ſay as Chriſt ſaide, *Ioh.8.46. Which of you can rebuke mee of ſinne?* yet ſo as in truth he may with a good conſcience boldly ſay, Which of you can accuſe me of lying, ſwearing, whoring, diſſembling, diſhoneſtie, deceit, couetouſneſſe, or ſuch like. Though therefore no man can cleare himſelfe in thought before God of theſe, and other notorious vices: yet euerie one before men ſhould auouch it, and approue it in their doings: and liue ſo vprightly, holily, iuſtly, and vnblameably, that none could iuſtly charge them with any open ſinne: *Luk.1.6.15. Iob.1.1. 1.Theſſ.2.10.* and *3.13. Tit.2.12. 1.Pet.1.15.*

2.The looke 2 The next ſigne is the looke: for as *Salomon* ſaith, *Eccleſ.8.1. The wiſedome of a man doth make his face to ſhine*: that is, procureth him fauour and good liking. So alſo godlineſſe is in the face of a man or a woman: and ſo likewiſe folly and wickedneſſe may many times be ſeene and diſcerned by the face of a man or a woman. *Pro.17.24*

And therefore it is ſaid in *Eſay*, *The triall of their countenance teſtifieth againſt them*, as though their lookes could ſpeake. And therefore we reade of proud lookes, and angrie lookes, and wanton lookes, becauſe they bewray pride, and anger, and wantonneſſe. It is truly ſaid, that a modeſt man dwels at the ſigne of a modeſt countenance, and an honeſt woman dwelleth at the ſigne of an honeſt face: which may fitly be compared to the gate of the Temple, that was called *Beautifull*; ſhewing, that if the entrie be ſo beautifull, within is great beautie.

Eſay.3.9.
Pſalm.18.27.
and 101.5.
Iob.31.1.
Act.3.2.

To ſhewe how a modeſt countenance, and womanly ſhamefaſtneſſe do commend a chaſte Wife, it is obſerued, that the worde *Nuptiæ* doth declare the manner of her marriage. For it importeth a couering, becauſe virgins which ſhould be married, when they came to their huſbands, for modeſtie and ſhamefaſtneſſe did couer their faces: as we reade of *Rebecca*, who when ſhee ſawe *Iſaac*, and knew that he ſhould be her husband, caſt a vaile before her face, ſhewing that modeſtie ſhould be learned before mariage, which is the dowrie that God addeth to her portion.

Vnder faire faces are ſome times hidden filthie mindes

Ge.24.65.

3 The third ſigne is her talke, or ſpeech, or rather her ſilence: for a man or womans talking, is the mirrour or meſſenger of the minde, in the which it may commonly bee ſeene without, in what caſe the man or woman is within, according

3. The talke

according to the common Prouerbe: Such as the man or woman is, ſuch is their talke. Now ſilence is the beſt ornament of a woman, and therefore the lawe was giuen to the man, rather then to the woman, to ſhewe that he ſhould be the teacher, and ſhe the hearer; and therefore ſhee is commaunded to learne of her husband: 1. *Cor.* 14. 34. 35. As the *Eccho* anſwereth but one word for many, which are ſpoken to her, ſo a maides anſwere ſhould be in a word: for ſhee which is full of talke, is not likely to proue a quiet wife. The eye and the ſpeech, are as the Glaſſes of the minde: ***For out of the aboundance of the heart*** (ſaith our Sauiour) ***the mouth ſpeaketh:*** as though by the ſpeech, we might know what aboundeth in the heart, and therefore hee ſaith: ***By thy words thou ſhalt bee iuſtified, and by thy wordes thou ſhalt bee condemned.*** That is, thou ſhalt be iuſtified to be wiſe, or thou ſhalt be condemned to bee fooliſh: thou ſhalt be iuſtified to be ſober, or thou ſhalt be condemned to be raſh: thou ſhalt be iuſtified to bee humble, or thou ſhalt bee condemned to bee proud: thou ſhalt be iuſtified to be louing, or thou ſhalt be condemned to be enuious. Therefore *Salomon* ſaieth: ***A Fooles lippes are a ſnare to his owne ſoule.*** Snares are made for other, but this ſnare catcheth a mans ſelfe, because it bewrayeth his folly, and cauſeth his trouble, and bringeth him into diſcredit. Contrariwiſe,

To Adam firſt, and to Moſes after.

Maides muſt ſpeake like an Eccho.

Math. 12. 34.

Mat. 12. 37.

Pro. 18. 7.

trariwiſe, *The heart of the wiſe* (ſaith *Salomon*) *guideth his mouth wiſely, & the words of his mouth haue grace.* Prou.16.23.

Now to ſhew that this ſhould be one marke in the choiſe of a wife, *Salomon* deſcribing a right wife, ſaith: *Shee openeth her mouth with wiſedome, and the Law of grace is in her tongue:* Prou.31.26. for that ſhe delighteth to talke of the worde of God. A wife that can ſpeake this language, is better then ſhe which hath all the tongues. But as the open veſſels were counted vncleane, ſo alſo account, that the open mouth hath much vncleanneſſe. Num.19.15.

4. Appar-ell. 4 The fourth ſigne is the apparell: for as the pride of the Glutton is noted, in that hee went in purple euerie day; ſo alſo the humilitie of *Iohn* is noted, in that hee went in haire-cloth euery day. Luke.16.19. Mark.1.6. For doubtleſſe by a mans or a womans apparell, exceſſiue laughter, and going, they may partly be diſcerned of what diſpoſition they are. It is conuenient that hee that will be a ſuter to a woman, marke what apparell ſhee cuſtomably vſeth to weare; whether it be vaine, whoriſh, wanton, light, or comely, modeſt, and mannerly, and beſeeming her eſtate and condition: to wit, honeſt and ſober raiment. For apparell doth giue often a certaine and ſure teſtimonie of pride, lightneſſe, wantonneſſe, inconſtancie, vnſhamefaſtneſſe, filthineſſe or vncleanneſſe, and other vices,

or vertues, that be either in the man or the woman. For a modeſt man or woman, are for the moſt part knowen by their ſober attire: as the Prophet *Eliah* was knowne by his rough garment. So that wee are to looke for no better within, then we ſee without; for euery one ſeemeth better then they be. If then the face be vanitie, the heart is pride. He that biddeth vs abſtaine frow the *ſhew of euill*, would haue vs to abſtaine from thoſe meanes, husbandes, or wiues, who haue the ſhewes of euill: for it is hard to come in the faſhion, and not to bee in the abuſe. And therefore the Apoſtle ſaith: *Faſhion not your ſelues like vnto this worlde*: as though the faſhions of men did declare of what ſide they are.

2.*Kin.*1.8.

1.*Theſ*. 5. 22.

Rom.12. 2.

5. ***Companie.***

Men are commonly conditioned, euen like vnto them that they keepe companie withal.

5 The fift ſigne is the companie, by meanes whereof, much may be perceiued. For as whole and ſound eies, with beholding and looking on ſore eyes, bee annoyded and hurt: euen ſo good and honeſt folkes bee oftentimes ſtained and hurt with the companie of the wicked and vngodly: according to the common prouerbe: Such like is euery one as the companie is with whom they keepe. For birdes of a feather will hold together; and fellowes in ſinne, will bee fellowes in league; euen as young *Rehoboam* choſe young companions: 1.King. 12.8. The tame beaſt will not keepe with the wilde, nor the cleane dwell with the leprous: If a man can

Pro.1.11 & 13.20.

be knowne by nothing elſe, then hee may bee knowne by his companions: for like will to like, as *Salomon* ſaith: Theeues call one an other. Therefore when *Dauid* left iniquitie, hee ſaid: *Away frrom mee, all yee that worke iniquitie*: ſhewing, that a man neuer abandoneth euill, vntill hee abandon euill company: for no good is concluded in this Parliament. Therefore chooſe ſuch a companion of thy life, as hath choſen cōpany like thee before. For they which chooſe ſuch as loued prophane companions before, in a ſhort time are drawne to be prophane, too.

*Pſal.*6.8. *Num.*16. 20. *Ioſu.*23. 12. 2.*Cor.*19.2 2.*Co.*6.14 *Epheſ.*5.7.

6 The laſt ſigne is education, which giueth alſo great teſtimonie; namely by whom, and how euery one is brought vp, whether the man or the woman were conuerſant among vertuous or vicious perſons, and whether the parties haue continued in the nurture of the vertuous, and ſhewed themſelues obedient vnto them, vnder whom they were brought vp; or whether either of the parties haue broken out of this diſcipline, and followed his, or her owne wilfulneſſe. For it is a ſmall matter for either of them to haue dwelt among, or with vertuous and religious folke: but herein lyeth the force and weight, how farre, and how much, eyther or both the parties haue followed thoſe, and profited vnder them, and were dutifull and obedient vnto them. For *Iudas* was among, and accompanied

6 The bringing vp. It skilleth more by whō and by what waies men be brought vp, then of whom they be begotten

companied with the Apoſtles, brought vp certaine yeeres vnder Chriſt, but for all this, he was neuer the better: for hee left not his wicked prankes, neither was he obedient. Neuertheleſſe good education and diſcipline formeth good manners: men and women commonly ſauour moſt of thoſe good or euill things, which in youth they learned. Therefore to prooue good, honeſt, and vertuous, it importeth and forceth much, from the infancie to be well gouerned and Chriſtianly brought vp. For we retaine much more of the cuſtomes wherewith we bee bred, then of the inclinations wherewith we be borne.

To be good it doth much profit to be well brought vp.

All theſe properties are not ſpied at three or foure commings, and meetings of the partie; for hypocriſie is ſpun with a fine threed, and none are ſo often deceiued as louers. Hee therefore which will know all his wiues qualities, or ſhe that will perceiue her husbands diſpoſitions, and inclinations, before either be married to the other, had neede to ſee one the other eating, and walking, working, and playing, talking, and laughing, and chiding too: or els it may be the one ſhall haue with the other, leſſe then hee or ſhee looked for, or more then they wiſhed for. Here is to be remembred, a thing adioyning to marriage, and going before it: namely, *Betrothing*, being a ſolemne and laudable cuſtome of Gods children, as is prooued, Deuteron.

teron. 20,7. & 22.23.24. This *Betrothing*, is a couenant betweene the parties to bee married, before fit witneſſes appointed thereto: whereby they giue their troath, that they will and ſhall marrie together, except ſome lawfull vnmeetneſſe and diſliking each of other doo hinder it in the meane time. The practiſe of it we ſee, *Mat*. 1. 18, *Luke* 1. 27. Where the Virgine *Marie* betrothed to *Ioſeph*, yet they had not mette together, to wit, to accompany together according to the ende of marriage. This cuſtome, noted and marked in diuers places of the Scripture, hath diuers good groundes to bee obſerued, which proue that there ought to bee a contract before marriage. And for the better vnderſtanding of this point of *Betrothing*, it ſhall not be amiſſe, in ſome plaine and ſhort maner to make knowne the holy doctrine hereof, with the doctrine alſo of marriage, and marriage duties. Firſt then wee muſt know, that euery marriage, that hath bene well and orderly vſed, either of the Heathen (which were only inlightned with the lawe of nature) or of the people of God, who alſo were to be directed by his word, was perfected by two ſolemne actions: that is, by an apparant and open contract, & by publike mariage, the true & vnfained confirmatiō therof. Wherfore we wil firſt ſpeake of a contract (which is alſo called eſpouſing, affiancing, betrothing, or handfaſting) thē of mariage it ſelf.

What betrothing is.

And for betrothing, or eſpouſals, we read in the writing of ancient Philoſophers, Hiſtories, Orators, Poets, & others, that they be of great antiquitie, of neceſſary vſe, and haue bene ordinarily practiſed. In ſo much as the vſers thereof are highly commended, the neglecters and abuſers hereof, ſharpely rebuked and condemned. Which ſeeing they could not do, but vpon knowledge and iudgement; it doth manifeſtly declare, that they did it by natures lawe written and bred in their breaſts. And therfore euen nature it ſelfe (though in ſome matters ſtark blind, and in many of very dim ſight (hath in all ages bewraied the lawfulneſſe, the neceſſitie, and the vſe of eſpouſals, to be the firſt ſtep and degree to a lawfull and comfortable marriage.

But to omit this lawe, and to come to the written word, let vs further conſider what allowance thereof we finde in the ſame, and conſequently what it is, not onely to marry, but to be betrothed, not according to the direction of nature alone, but in the Lord alſo. Firſt it is certaine, that the Lord approueth this betrothing as his owne ſacred ordinance. For we reade in *Exodus* 21. 7. 8. 9. 10. 11. how carefully hee prouideth by ſundrie and many ſtraight commaundements for the Maide-ſeruant that is betroathed. Firſt, that ſhee ſhall not goe out of her ſeruice, as the Men-ſeruants doe. Secondly, that her Maiſter ſhall haue no power to ſell to a ſtrange people. Thirdly, that being betrothed vnto his ſonne, hee ſhall deale with her as with his owne daughter. Fourthly, if another wife bee taken with her, that neither her foode, her raiment, nor recompence of her Virginitie, ſhall any whit at all be diminiſhed. Fiftly, that whenſoeuer ſhe goeth out of her ſeruice, ſhe ſhall pay no money at all. None whereof the Lord would haue done (much leſſe all of them) vnleſſe eſpouſalls had bene his owne ordinance, inſtituted, ordained and commaunded by himſelfe to bee vſed, euen of the Maid-ſeruant, that was bought and ſolde. Againe, it is written in *Deut.* 22.23.&c. how the Lord by like commaundement, prouideth for the eſpowſed maide, being inoffenſiue, yet being guiltie, hee puniſheth with leſſe puniſhment, then if ſhe had bene indeede married. Firſt then he commandeth, that if any man ſhall abuſe a betrothed virgine in the Cittie, both ſhall be ſtoned to death, the Maide becauſe ſhe cried not, the man becauſe hee hath humbled his neighbours wife. Where by the way, is to be remembred, how God calleth the betrothed, a wife. If then ſuch wickedneſſe by iuſtice deſerueth death, and if betrothed perſons be truly to bee termed man and wife, onely in regard of the precedent eſpouſals, we may then plainely ſee, how highly the Lorde doth eſteeme and honour them: the breach whereof he puniſheth with the puniſhment of adulterie, and the perſons betrothed, he honoureth with the names of man and wife. If indeed hee had not ordained and allowed them, but that they had bene of humane inſtitution alone, hee would not haue honoured them with ſuch titles, or haue impoſed death by ſtones, for the breach of mans ordinance. Againe, if a man abuſe a betrothed maid in the field, he ſaith that the man ſhall die, but vnto the maid thou ſhalt do nothing, becauſe there is in the maid no cauſe of death.

Now, impoſing death vpon this man, and not vpon him that abuſeth a maide not betrothed, the Lord doth hereby euidently teach, that eſpouſals are a principall degree in marriage. And therefore vnlawfull breach thereof deſerueth death. For what elſe ſhould the Lord grace them with ſuch great priuiledges, and puniſh the breach thereof with ſeuere puniſhment?

Iudg. 14. 1, &c. Further, the faithfull in all ages inſtructed by theſe, and ſuch commaundements, approued and practiſed theſe eſpouſals, not onely by themſelues, but alſo by their children. *Sampſon* liking and louing a woman of the Philiſtines in *Timnah*, deſired his Father and Mother to giue her to him to wife, and ſo they did: at which time *Sampſon* made a feaſt, according to the cuſtome of the young men. Albeit, her father afterwarde would not ſuffer him to marrie her, but gaue her to an other: for which iniurie

Sampſon reuenged himſelfe of the *Philiſtines*, by burning vp the ricks of ſtanding corne, vineyardes, and Oliues. For which the *Philiſtines* burnt both the Father and the daughter. So *Dauid* begged *Micholl* of her father *Saul*, who gaue her to him to wife, with condition, that he would bring him an hundreth foreskinnes of the *Philiſtines*: and therefore, when *Saul* was dead, he required her of *Iſhboſheth*, *Sauls* ſonne, who ſent her vnto him. Alſo *Ioſeph* and *Marie*, the mother of Chriſt were betrothed, which God would neuer haue permitted, if it had not beene of his owne ordinance, and agreeable to his owne will, or if he might any manner of way, haue ſtained either *Ioſephs* honeſtie, or *Maries* virginitie: Nay if he had not much more graced and adorned both, then the want of eſpouſals could haue done.

1.*Sam*.18.
15.26.27.
2.*Sam*.2.
24.15.1.6

And to auoyd tediousneſſe in ſo plaine a truth, ſeeing the Scripture giueth power and authoritie to Parents, to giue, and not to giue their children in marriage: ſaying, let him doo what he will.

1.*Cor*.7.
36.37.38.

Againe, he that giueth her in marriage doth well, and hee that giueth her not to marriage doth better: (whereof wee ſhall ſpeake more at large anone) there muſt needes be before the publike act of Marriage, ſome ſpeciall time appointed: wherein both Parents and parties, may teſtifie and ſignifie their mutuall liking and conſents, vnleſſe they deſpiſe to marrie in the Lord.

Wherefore, if the Law of nature, the Law of God, the practiſe of the Heathen, the cuſtome of Faithfull, eſpecially of the Parents of Chriſt: If the puniſhment of the eſpouſall breakers, and the rewards and priuiledges of the eſpouſed. And finally, if the fatherly authoritie ouer children, doe approue and require the continuall vſe of this ordinance of God, it muſt needes be confeſſed to be both lawfull and neceſſarie: yea, being the firſt principall part of marriage it ſelfe, it muſt needes be honourable in his kind, as well as marriage it ſelfe is. Now then, in the next place, let vs ſee and learne, what a contract is, to the ende, that vpon ſound knowledge and right iudgement, we may alwayes vſe it well, and neuer ill, for want of good vnderſtanding.

A Contract, is a voluntarie promiſe of marriage, mutually made betweene one man and one woman, both being meete and free to marry one another, and therefore allowed ſo to doe by their Parents.

This ſhort ſentence ſheweth the whole nature, qualitie, propertie, vſe, and abuſe, with all other things, that are to be obſerued and eſchued in right Contract, as ſhall appeare by the vnfolding of euery word contained therein: For as there is none vaine and idle, voide of his proper ſignificatiō, ſo euery one hath his proper waight, ſeruing for ſpeciall and neceſſarie vſe.

1 Firſt, wee call a Contract a promiſe, and ſo it is indeed: for what is a promiſe but a ſpeech which affirmeth or denieth, to doe this or that with purpoſe and wordes of teſtimonie, to performe and accompliſh, that which is affirmed, or not to do that which is denied? And what other thing is indeed a marriage Contract, but this? ſo that it muſt be in nature, a true and right promiſe: not the vow of a promiſe in time to come, but a preſent promiſe indeed. For if one partie doe ſay, I will promiſe to marrie thee: this is no promiſe in deede, but a promiſe of a promiſe, and conſequently no Contract, but a promiſe of a Contract. And therefore tieth nor bindeth neither parties, nor Parents to keepe the ſame: for it is not in nature any contract at all. Againe, if a Contract be a promiſe, it is not onely a purpoſe of the heart, nor a dumbe ſhewe, or doubtfull ſignification of a promiſe: but a plaine promiſe vttered and pronounced in a right forme of ſpeech: as when one ſaith, I doe promiſe to marrie thee, or I doe eſpouſe, affiance, or betroth my ſelfe to thee in marriage, or ſuch like: wherein all ambiguitie, & doubtfulnes of ſpeech, is to be eſchued: that as the meaning of the heart is ſimple and plaine, ſo likewiſe the words of the tongue, might be ſimple and plaine, voide of all deceit.

2 Secondly, wee call a Contract a promiſe of marriage, becauſe it is not a promiſe of euery thing, neither of honour, of inheritance, of riches, or of any other thing elſe, ſauing onely of marriage. Now wee meane by marriage, not onely the parties married, but all coniugall and marriage dueties, and offices that particularly belong to this honourable eſtate, and are neceſſarily to bee performed mutually of both. For this promiſe, touching perſons themſelues, is of ſuch force and weight, that it tendeth to the alienation of the propertie of bodies? for ſo it is written, the wife hath not the power of her owne bodie, but the husband: and likewiſe alſo the husband hath not the power ouer his owne bodie, but the wife. For although this is not perfectly done, till the act of marriage be ended, yet this promiſe is the principall beginner and worker thereof, becauſe they that promiſe marriage, doo neceſſarily thereby promiſe, that two ſhall be one fleſh, and that they will alwayes giue mutuall beneuolence one to another.

Cor.7.4.

Touching the particular duties of husbandes and wiues, which likewiſe are promiſed by this contract, wee will here onely recite them, leauing the doctrine thereof, to another place and time.

1. The husband his dutie is, firſt to loue his wife, as his owne fleſh. 2. Then to gouerne her

in all duties, that properly concerne the ſtate of marriage, in knowledge, in wiſdome, iudgement, and iuſtice. Thirdly, to dwel with her. Fourthly, to vſe her in al due beneuolence, honeſtly, ſoberly, and chaſtly. 1.*Pet.*13.7 1.*Cor.*7. 45.

1. The wife, her dutie is, in all reuerence and humilitie, to ſubmit and ſubiect her ſelfe to her husband, in all ſuch duties as properly belong to marriage. Secondly, therein to be an helpe vnto him, according to Gods ordinance. Thirdly, to obey his commaundements in all things, which hee may commaunde by the authoritie of an husband. Fourthly, and laſtly, to giue him mutuall beneuolence. As for the reſt of mutuall duties, as they may be all comprehended vnder theſe, ſo there ſhall be a fitter occaſion to ſpeake thereof.

Thirdly, wee call this promiſe of marriage, voluntarie, becauſe it muſt not come from the lippes alone, but from the well-liking and conſent of the heart: for if it be onely a verball promiſe, without any wil at all, (and ſo meere hypocriticall and diſſembled) though it bindeth the partie that promiſeth, to the performance of his promiſe, made before God and man: yet if the Parents afterwardes ſhall certainly know this, and that there was no will, nor vnfained meaning at all in the partie, neither yet is, but rather a loathing and abhorring of his ſpouſe betrothed, though hee bee not able to render iuſt and ſufficient cauſe thereof, they may vpon this occaſion either deferre the day of marriage the longer, to ſee if God will happily change the minde of the partie, or vtterly breake and fruſtrate the promiſe: if all good meanes and occaſions hauing beene vſed, none will preuaile: but that the partie rather groweth worſe and worſe. For a Contract being a willing and a voluntarie conſent, there is no cauſe why the Parents, and ſuch as haue authoritie and power in ſuch caſes, when they ſhall vndoubtedly knowe, that the promiſe was altogether vnwilling, and therefore made in meere hypocriſie and diſſimulation, neither can bee by tract of time, or any other good meanes vſed, bee bettered, but rather (waxeth worſe and worſe) may not breake and fruſtrate the ſame. For why did *Gen.24. 57.58.* *Rebeccaes* Parents denie her to *Iſaack*? neither would ſend her with *Abrahams* ſeruant to bee married, before ſuch time as they had asked her conſent; yea, when as they ſaid: We will call the maide, and aske her conſent; doe they not plainly ſhewe, that both the lawe of Nature, and the lawe of God, taught them, that this conſent was of great moment, and abſolute neceſſitie? And when the Apoſtle doth commaund men and women, to marrie in the Lorde, how can that marriage be in the Lord, when the one partie doth not onely, not loue, but hate the other? And how can two ſuch become one fleſh lawfully, when as there wanteth the vnion and coniunction of the heart, the true naturall mother of all marriage duties? Wherefore this promiſe muſt be in this reſpect, at leaſt, willing, and voluntarie. For albeit, it is not neceſſarie, neither yet poſſible, that there ſhould be ſuch great meaſure of true, holy, and ſanctified loue at that time, as afterward (for that groweth by little and little, according to the bleſſing of God, and the faithfull performance of other duties afterward, euen to their liues ende) yet if it bee voluntarie and vnfaigned, it is inough, and fully ſufficient, to make a true contract in the Lorde. So, as no man ought to ſeperate thoſe, whom God hath thus ioyned. Secondly, we call it voluntarie, in reſpect of conſtraint and compulſion, contrarie to a free conſent: for if either partie be vrged, conſtrained, or compelled, by great feare of their Parents, or others, by threatning of loſſe of preferment, of health, of limme, of life, or of any ſuch other like, or by any other violent manner of dealing whatſoeuer, to yeeld their promiſe cleane contrarie to the motion or good liking of their hearts: this kinde of promiſe, as it doth not binde the partie to keepe it: ſo it ought to be fruſtrated and broken by the Parents themſelues, or by ſuch maiſters as may and ought, to commaund and rule them in ſuch caſes. If this were not ſo, how could the parties keepe the commaundements of God, giuing them directiom whom to marrie? Firſt that they ſhould marrie onely in the Lord.

Againe, that they ſhould not bee vnequally yoked with the Infidels, neither whereof they can keepe, if their parents might compell them or Contract & marrie, it becommeth rather the Parents to perſwade their children by all good meanes, to yeelde their conſent, rather then to drawe them by wicked ſleight and cunning, drunkenneſſe, or any other wicked and violent meanes. For as that is not to marrie in the Lorde: ſo all ſuch forced Contracts may be broken and fruſtrated by the Magiſtrate, who is Gods Lieutenant, to redreſſe ſuch intollerable enormities among the ſocieties of men. For if Parents may denie marriage to ſuch as haue not onely by force and violence obtained the word and body of their childe, much more may the Magiſtrate denie marriage, where onely a verball promiſe hath beene gotten by violent compulſion, and ſo for theſe cauſes, and in this ſenſe and meaning alone, we conclude, that Contract muſt be voluntarie.

Fourthly, it muſt bee a mutuall promiſe, that is, eyther partie muſt make it to other, not the man onely, nor the woman onely, but both the man and the woman: though decencie and order require the man to doo it firſt, and then the woman, becauſe he is

her head, and ſhee his glorie: and ought to leade and guide her in all things, wherein the Lorde hath a preheminence. For if this promiſe bee not mutually made of them both, but of one alone, it is no true and perfect contract. And therefore may bee broken by Parents, and ſuch as haue authoritie heerein: becauſe the partie vnpromiſing, is not bound by word nor deede, but is free, inſomuch that ſuch a contract is rather ſo termed, then for that it is any true contract indeede. But if it bee mutuall, then it doth mutually and inuiolably binde both: ſo that in this regard, neither Parent, Magiſtrate, nor any other, can or ought to breake it. For this being fully performed and accompliſhed, is one principall cauſe of making two one fleſh, in ſuch ſort as it is written, Therfore ſhall man leaue his father and mother, and ſhall bee ioyned to his wife, and they two ſhall bee one fleſh, &c. Genſ.2.24. Alſo that the man hath no power ouer his owne bodie, nor the woman ouer hers: and ſo to be ſhort, hence riſeth all mutuall beneuolence betweene
them. And therefore a point of great weight Matth.
and neceſſitie, in no wiſe to bee omitted in 19.5.
contract. Mar. 10.

Fiftly, we ſay, it muſt bee betweene one man 8.
and one woman: Where firſt it is to bee noted, Ephes.5.
that it may not, nor ought not, to bee be- 31.
tweene any other creatures, but mankinde, nay 1.Cor.6.
16.

neither among brute beaſtes nor Angels. For God hath not ordained nor inſtituted marriage for them, neither can it bee betweene man and man, or woman and woman. If any ſuch Contract be either voluntarie, or by fraude and deceite, by ignorance or errour, it is no Contract at al, but a meere wicked prophanation of Gods ordinance, who gaue onely woman to man, not woman to woman, nor man to man. Likewiſe, it cannot be betweene Angels good or badde, and woman, becauſe God hath ſet no ſuch ordinance in the nature of theſe creatures. If therfore there hath beene any ſuch matter, or ſhall be attempted by Sathan, with any woman (as ſome ſtories report) it is nothing elſe but a meere illuſion and deuiliſh practiſe, to draw and deceiue ſuperſtitious perſons into the kingdom of darkneſſe, and to intrap them in the chaines of condemnation: againſt which, and all other diabolicall illuſions, we ought to watch and pray continually.

Secondly, it is to be obſerued, that betweene one man, and one woman, and not two men and one woman, or two women, not betweene two women and one man or moe. By which is is condemned, as meere nullities and prophanations, all Contracts whatſoeuer, made betweene moe then two. For it is written: *And they twaine ſhall bee one fleſh*: to which *Marke* addeth: *So that they are no more twaine, but*

Matth. 19.5. *Mar.* 10. 8. *Epheſ.*5. 31. 1.*Cor.*6. 16.

one fleſh. Wherfore, ſeeing that Chriſt and his Apoſtles expound the firſt inſtitution of marriage, of two onely, and not of any moe: it is certaine, that the contract or promiſe thereof, ought to bee of two alone, and no moe. So the holy Ghoſt, ſaying; *Let euery man haue his owne wife, and euery woman her owne husband:* and not, let euery one haue his owne wiues, or owne husbands: it is therefore plaine and queſtionleſſe, that hee would haue a contract and marriage, to bee onely betweene one and one. Againe, ſaying, *his owne, and her owne,* doth hee not plainely inſinuate euery other perſon, and perſons, not to be their owne, but meere ſtrangers, with whom they ought to haue nothing adoe, in reſpect of marriage dueties, eſpecially conſidering that the Greeke word *Idio*, can import no leſſe. Now then, if there bee at any time, or in any place a promiſe betweene moe then two, as it is a wicked and meere prophanation of the holy ordinance of God: ſo it may and ought to be broken; yea, ſeuerely puniſhed by Parents and Magiſtrates. If againſt this it be obiected, that many of the Patriarches, and good men vnder the Law, had manie wiues, or at leaſt moe then one: We anſwere, it was their ſecret ſinne, and great infirmitie, though proceeding from ignorance of the firſt inſtitution of marriage, of the Law and the holy Prophets (or elſe they had warrant from God, which wee haue

1. *Cor.* 6. 2

haue noted.) Of the inſtitution, becauſe Chriſt
Matth.19. interpreting it, ſaith: *From the beginning it*
8. *was not ſo:* prooning that *Moſes* permitted
diuorcement of the firſt wife, and marriage of
the ſecond, not mooued or warranted by the
authoritie of Gods inſtitution, but by a feare-
full and timerous conſideration of the hard-
neſſe of the peoples hearts whome hee ruled,
leaſt they ſhould haue rebelled againſt him,
if hee had not ſo done. Of the law, becauſe
there was by this meanes, great iniurie done
to Gods trueth, and to the wiues diuorced: be-
ſides, the law it ſelfe well vnderſtood (as Chriſt
expoundeth it, Matth. 5.32.) admitteth no
diuorcement, except it bee for fornication,
and that the Lorde did diſallow and hate all
other kindes of diuorcement, made without
the cauſe of fornication: it is euident in that
Deut.24. hee condemneth the ſecond marriage, after the
4. firſt diuorcement, affirming that the woman
ſo diuorced, is defiled by her ſecond husband:
which could not be true, if their mariage had
been lawfull and warrantable, by the comman-
He. 13.4. dement of God: for where the marriage is law-
Mal.2.14. full and honourable, there the bed is vndefiled.
15.16. Of the Prophets, becauſe the Lord hath beene
witneſſe betweene thee and thy wife of thy
youth, againſt whom thou haſt tranſgreſſed: yet
is ſhe thy companion, and the wife of thy coue-
nant: and did not hee make one? yet had hee
aboun-

aboundance of the ſpirit: and wherefore one? becauſe hee ſought a godly ſeede: therefore keepe your ſelues in your ſpirit, and let none treſpaſſe againſt the wife of his youth. If thou hateſt her, put her away (ſaith the Lord of *Iſrael*) yet hee couereth the iniurie vnder his garment (ſaith the Lord of Hoſtes) therefore keepe your ſelues in your ſpirit, and tranſgreſſe not. Then which wordes, what can be more plainely ſpoken againſt this ſinne of hauing moe wiues
then one? For doth not the Prophet plainely 1
ſay, that God is witneſſe, that they haue tranſ-
greſſed againſt the wife of their youth and coue- 2
nant? doth he not call them to the firſt inſtitution, when God made but one, and that becauſe he
would haue a godly ſeede, and not an adulte- 3
rous generation? doth he not further ſay, that in
putting away the wife, they did nothing elſe, but 4
couer iniurie, vnder pretence of his law, as with a garment? And finally, doth he not giue a cleane contrarie commaundement to that wicked cuſtome of diuorcement, and marrying of others? when he ſaith: keepe your ſelues in your ſpirit, and let none tranſgreſſe againſt the wife of his youth, and of his couenant? Surely none can be ſo blinde, but reading this portion of ſcripture, he muſt needs plainely ſee and and acknowledge the ſame. Wherefore, if the firſt ſacred inſtitution of God, do bewray this corruption of hauing moe wiues then one: If the lawe

doe condemne it, and if the Prophets do ſo ſharpely cenſure and rebuke it, why ſhould any bee ſo impudent and wicked, as to iuſtifie it in word, or to approue it in thought? Rather as here we teach, let vs iudge and beleeue, that euerie lawfull Contract and marriage, ought to be onely betweene one man, and one woman. And the reſt to bee ſo many breaches of Gods ordinances and commaundements, which cannot be but hatefull to him, and iniurious to mankind: but eſpecially to the church of God, which ought to ariſe of a holy and godly ſeede. Now if any Contract be made betweene moe then two, it is altogether voyd, and of none effect, & ought to be broken by the parties, and puniſhed by the Magiſtrates.

This ſixt point, concerneth the perſons betweene whom the Contract is made, in whom there is required two properties: meetneſſe for marriage, and freedome or libertie to marry one an other. Touching the firſt, thoſe eſpecially are fit and meete to marrie, whom God doth call to that honourable eſtate, and commaundeth them to vſe it as his lawfull meanes, appointed and ſanctified for procreation: for ſo it appeareth by the firſt inſtitution, wherein God gaue the woman to the man to bee an helper meete for him, as in other things, ſo eſpecially in this: whom hee bleſſed, ſaying: *Bring foorth fruite and multiply, &c.* And that wee may knowe more

Gen. 1.20. 22. & 1. 28.

more particularly what ſort of perſons they bee, the holy Ghoſt preſcribeth them to be ſuch, as to whom the gift of continencie is denied, yet the gift of procreation is vouchſafed and graunted. For if marriage (as the Apoſtle ſaith, Hebrewes 13. verſe 4.) bee honourable among all ſorts of perſons, then amongſt thoſe that bee ſtrong. Againe, it is written: *I ſay to the vnmarried, and to widowes, it is good for them if they abide euen as I doo: but if they cannot abſtaine, let them marrie: for it is better to marrie, then to burne.* 1. Cor. 7. 8. 9. In which words wee may plainely ſee, that hee pointeth out, as with his finger, thoſe that are called and commaunded by God to marrie: namely, ſuch as haue not receiued the gift of abſtinence and continencie. Which calling & commaundement is ſo much the ſtraighter, and the more to bee regarded and followed, becauſe the Apoſtle gaue it to thoſe perſons that were moleſted, and preſſed with many and grieuous perſecutions: a reaſon of all other moſt vnfit for any to marrie in, in as much as (beſide the ordinarie incommodities of marriage eſtate, it cannot but bring with it many extraordinarie grieuances and troubles. Notwithſtanding, if ſuch perſons bee called and commaunded then to marrie, when as there were moſt grieuous perſecutions; much more in the time of peace and proſperitie. By this then wee ſee, that all perſons which haue not receiued the gift of abſtinence, & are fit for procreation, are called and commaunded to marrie, and therefore meete for marriage, and alſo may lawfully enter a contract of the ſame.

But are none elſe meete for marriage? Wee anſwere, that no other is called, commaunded, or warranted by God to make contract with any of theſe meete ones, becauſe they are vnable to performe the principall duties of marriage. As for children vnder age, they are altogether vnfit to take vpon them this honourable eſtate, and therefore debarred by Gods commaundement from making any promiſe or contract: if they haue done it, it is but a meere prophanation of this holy ordinance, worthy great puniſhment, and alſo to bee broken, if that, beeing come to yeares of diſcretion & ſtate of mariage, they do not by wiſdome and religion ſupply all that was wanting in their former raſh attempt, to the full contentation of all that haue intereſt in them. As for thoſe that haue receiued the gift of continencie, they are called and counſelled to chaſtitie, during the whole time of that gift: for ſo ſaith our Sauiour Chriſt: *All men cannot receiue this thing, ſaue they to whome it is giuen.* Math. 19. 12. And againe: *He that is able to receiue this, let him receiue it.* So the Apoſtle ſaith, *It is good for them if they abide euen as I doo.* 1. Cor. 7. 7. Againe: *Art thou looſed from a wife? ſeeke not a wife.* So likewiſe are thoſe that are borne chaſte, or made chaſte by men, or by themſelues for the kingdome of heauen. But you will ſay, what if any of theſe do make a contract and marrie? Wee anſwere: firſt, if they bee vtterly vnfit for marriage, their Contract is of no validitie, and may bee broken by ſuperiour authoritie: but if they be fit for it, wee ſay with the Apoſtle, *Art thou looſed from a wife, ſeeke not a wife? but if thou takeſt a wife, thou ſinneſt not: and if a virgine marrie, ſhee ſinneth not. &c.* Laſt of all, as conſanguinitie and affinitie doo reſtraine and binde from this former contract and marriage: So likewiſe doo naturall frigiditie and coldnes; infancie, incurable diſeaſes that depriue men of all fitneſſe for the vſe of marriage. So as if any ſuch, by fraud, ignorance, or any other ſiniſter meanes, be contracted, it is nothing, and the parties may be lawfully ſeparated, becauſe they were neuer ioyned together in the Lord, but againſt the Lord. And here, when wee ſay meete and fit to marrie one with an other, there would bee a wiſe and holy regard had of equalitie in yeeres, of an agreement in religion, of ſimilitude in nature, and manners, in outward eſtate, condition and qualitie of perſon, and ſuch like neceſſarie circumſtances. For what is more vnmeet, then for an olde perſon to promiſe to bee contracted to a young one? for an Infidell to

1. Cor. 7. 27.

contract with a beleeuer? for a good nature and well mannered, with a crooked and froward perſon? for a Prince with a begger? For although all theſe doe not annihilate and make voide the contract altogether, yet ſuch contracts cannot be in the Lord. And thus much ſhall ſuffice to haue taught touching the fitneſſe of marriage.

Now concerning the freedome and libertie, it is cleere, that thoſe alone haue libertie and freedome to contract, who haue libertie to marrie. Now if wee will know who thoſe bee, they are diuerſly deſcribed and noted in Leuit. 18. where certaine degrees, aſwell in affinitie, as in conſanguinitie, are expreſly forbidden: ſo that if ſuch parties ſhall contract themſelues together, their contract is vaine, and a meere nullitie, ſuch as ought to bee broken and puniſhed. Againe, euery one either betrothed or married, is bounden and tyed from contracting with any other: for that were nothing elſe but to promiſe groſſe and beaſtly adultrie. And as the Apoſtle teacheth, that the wife is bound by the law, as long as her husband liueth: ſo likewiſe is the betrothed wife; inſomuch, as if any ſuch ſhall contract themſelues with another, it is a meere nullitie, and wicked prophanation of Gods ordinance, and ought vpon knowledge thereof to be broken and puniſhed. And thus wee ſee what manner of perſons the Lord hath called and commanded to marrie, and who they be that are meet and free to marrie together, and who not.

The laſt point, is the conſent and allowance of their Parents: which though it be very materiall and neceſſarie, yet it is not the ſole forme or formall cauſe which maketh a true contract. For if the parents ſhould yeeld their conſent to their children, being neither meete nor free to be married together, it were nothing; and ſuch a contract, though warranted by parents conſent, ought to be broken by the Magiſtrate; and both parents and children are to bee puniſhed. For this cauſe wee haue not ſaid ſimply and allowed, but therefore allowed ſo to do; becauſe conſent of parents to ſuch children as are not meete and fitte to be married together, doth not make that contract good, true, and inuiolable: which neuertheleſſe, wanting their conſents, thogh in other reſpects neuer ſo good, is a meere nullitie, and cannot be accompliſhed without the manifeſt breaches of the inſtitution, and guilt of adulterie.

Now by parents, we vnderſtand not onely the naturall Parentes, but ſuch as by the lawe of Nature and of GOD ſupply their places: as Grandfathers, great Grandfathers, Aunts, great Vnckles and Aunts, Brethren, Siſters, Kinſmen, and Kinſwomen, Magiſtrates, and thoſe to whoſe families the parties doo eſpecially belong. For all theſe are honoured in Scripture by the name of Parents. Neither may wee exempt out of this number Gardians, Maiſters, and ſuch to whom the continuall cuſtodie and tuiton of any is lawfully committed. For if ſuch be commanded to prouide for them, as partes of their owne families, there is no reaſon why they ſhould not eſpecially be reſpected, aſwell in beſtowing them abroad out of their familie, as they were in taking them into it. For if their conſent be neceſſarie at their comming in, why ſhould they goe out without their conſent?

Further we ſay, their parents, and not his, or her parents, becauſe parents on both ſides ought neceſſarily to conſent & allow their children to betroth themſelues. For this is the priuiledge, not of ſome parents, but of all, and in that they be parents. Moreouer we ſay, allowed, and not required, neither commanded, nor yet exhorted or inducted ſo to doo: becauſe that albeit the parents do neither call their children to this contract, neither command them, neither require them, neither exhort them (all which notwithſtanding they ought to doo) yet if they do but onely allow them, and giue their bare conſent that they ſhall contract themſelues, it is enough for the tying of the knot, and the ſubſtance of the contract. And to prooue that this contract is neceſſarie, we neede no moe reaſons, but that which the Apoſtle ſetteth downe, ſaying of the father: *Let him do what hee will.* 1.Cor.7.36. By which wordes, he putteth it in the will and power of the father, either to beſtow or not to beſtow his daughter in marriage; ſaying, in doing either of the twaine; *hee ſinneth not.* Yet it is written in an other place: Exod.22.16.17. *If her father refuſe to giue her to him, hee ſhall pay money according to the dowrie of Virgins.* In which words, the Lorde doth giue an abſolute authority to the father to yeeld, or not to yeeld his conſent, to giue, or not to giue his daughter. For if he haue power to denie it to his daughter that is deflowred, and ſo, by the Apoſtles iudgement, made one fleſh with an other; much more lawfully may hee denie his conſent to her that is no maner of way boūd, but is euery way free. And if he haue power to deny his cōſent in ſuch a caſe, 1.Cor.6.16. much more hath he power to giue his conſent.

Now his authoritie and power to deny his conſent, is apparant by the expreſſe commandement of God in that behalfe, which ſaith: *Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land, and ſo take of their daughters vnto thy ſonnes, &c.* Exod.34.16. More plaine: Deut.7.3. *Neyther ſhalt thou make marriages with them, neither giue thy daughter vnto his ſonne, nor take his daughter to thy ſonne.* How could thoſe parents obſerue this commaundement, vnleſſe God had giuen them power to deny conſent to their children? Or why doth he rather forbid this to the Parents , then to the children, but to ſhewe that the power to giue, or not to giue , was in the Parents , and not in the children : eſpecially conſidering that children beeing the principall partes of theyr Parentes goods , are no leſſe in their power and authoritie to giue and beſtowe, then the reſt are. This was ſo well knowne in the Church, and ſo vſually practiſed among the people of God, that the greateſt among them, who might ſeeme to haue greateſt libertie in that behalfe, durſt not diſobey this holy commaundement of GOD. *Iudg.* 15. For *Sampſon* , the ſtrongeſt of all , though hee loued a maide of the Philiſtines , yet hee durſt not betroth himſelfe vnto her, before hee had entreated his parents to giue her vnto him. *2.Sam.*3. 14. *Dauid* a mightie valiant Prince, begged *Michal* at the handes of *Saul* her father , and after his death, being betrothed vnto her, hee deſired her *Gen.*29. 18.*&c.* of *Iſhboſheth* her brother. *Iacob* agreed with *Laban* for his wiues. And *Abraham* the father of the faithfull , by his ſeruant, entreated *Rebeccaes* parentes to giue her to wife to his ſonne *Iſaac*. All which teſtimonies and examples doe plainely proue the greateſt intereſt, power, and authoritie , that parents haue in beſtowing their children , and that their conſent added to the ſixe former pointes , whereof we haue ſpoken , doth make ſo ſure a Contract , as cannot be looſed and vntyed , by any authoritie

vnder heauen. For here in this, that ſaying of Chriſt, (*Math.* 19. 6.) is truly verified: *Let no man put aſunder that which God hath coupled together.* But if this, or any of the former bee omitted, the Contract may be broken and diſanulled. And leaſt wee ſhould be ignorant, or forget what thoſe errours are, which diſauow, and lawfully fruſtrate a Contract, theſe they bee. Firſt, if there be onely a naked ſhewe of a 1
promiſe, and yet no promiſe indeede. Second- 2
ly, if any other thing be promiſed then marriage. Thirdly, if the promiſe be conuinced to be 3
meere hypocriticall or forced. Fourthly, if one 4
of the parties alone do promiſe, and not both. Fiftly, if it were made betweene other creatures, 5
or other perſons, or betweene moe then one man or one woman. Sixtly, if the perſons con- 6
tracted, or either of them, be altogether vnfitte for marriage. Seuenthly, if either of them be for- 7
merly betroathed, or haue committed adulterie after the Contract, or be allied or of kinne, or for any other cauſe not at libertie to marrie. Eight- 8
ly, if there lacke the conſent of the parents. If all or any of theſe bee vndoubtedly knowne, and clearely proued, they do ioyntly and ſeuerally fruſtrate or nullifie the Contract, ſo as the Magiſtrate may lawfully diſſolue the ſame; and ſet the parties at libertie. But contrarily, if all theſe concurre and accord, the contract is as inuiolable as marriage it ſelfe: neither can the parties

ties be ſet at libertie by themſelues, or by any power whatſoeuer, becauſe this contract, and euery parcell thereof, is in the Lord, it being a ſacred ordinance of GOD, as it cannot but haue eſpeciall vſe and fruite among his Saintes, ſo nowe it is time to declare and teach the ſame.

1 Firſt therefore it ſerueth as a ſtrong bridle to pull backe the force and headineſſe of carnall, naturall, and brutiſh luſt. For if this contract be holily and dutifully kept, according to the former doctrine, it would neuer come to paſſe, that any perſon, man or woman, ſhould abuſe their bodies ſuddenly, or haſtily vpon euery inſtigation of luſt, like bruite beaſtes, but would willingly in all modeſtie and ſobrietie take ſufficient time of deliberation, for the making and accompliſhing of this neceſſary and holy contract: which is ordained to this ende, that men might haue ſufficient time of deliberation, to learne all the vſes and abuſes; all commodities and incommodities; all comforts and diſcomforts, with all duties and breaches of duties, that can fall into the honourable eſtate of marriage.

2. Secondly, it ſerueth to diſcouer betimes, and in good ſeaſon, all ſorts of impediments and lets, that may or ought to hinder the mariage that is promiſed. Hence came that auncient and moſt excellent cuſtome of asking the banes of Ma-

trimony

trimonie thrice on three ſeuerall daies, to the end that euery materiall defect might bee learned in time when it might be remedied, rather the after marriage accompliſhed, when it is remedileſſe.

Thirdly, it ſerueth for the keeping and preſeruation of honeſt Chaſtitie; ſeeing by this meanes, not onely former promiſes and contracts, but alſo fornications (if any haue beene) and adulteries, may bee deſcried and diſcerned. For after *Ioſeph* was contracted, before he was married, his wife was found to be with childe; though without ill demeanour on her part, yet it made *Ioſeph* ſo afraid, that hee had intended in his heart priuately to relinquiſh and forſake her, and had ſo done indeed, vnleſſe Gods Angell had commanded the contrary. Neuertheleſſe, it was the contract that diſcouered this trueth, & ſo preſerued *Maries* virginitie, that the ſcripture might be fulfilled, which ſaith; *A Virgin ſhal conceiue, &c.* If this were not, men might vpon knowledge or ignorance, make two ſeuerall contracts with ſeueral perſons, and commit fornication and adulterie with other mens wiues, eyther betrothed or married, and ſo loſe their honeſtie and chaſtitie, to their great infamie and hinderance. Laſt of all, it ſerueth to condemne and auoyde all priuate contractes, and ſecret marriages; and contrarily to iuſtifie and grace, the honourable eſtate of marriage, aſwell in the beginning, as in the end thereof, that all things touching the ſame might be begun, continued, and finiſhed in the Lord, according to his commandement, that his promiſed bleſſings might enſue vpon it accordingly.

This being done, the parents and parties are to be charged in the name of God, as they will anſwere at the day of iudgement, plainely to bewray and declare, if they know any of the foreſaid impediments in themſelues, or in their children, for which this Contract ought not to be made. If they ſay, they know none, or if they declare none, then the conſent of the parents is to be demaunded: which if they yeeld, then the conſent of the parties is alſo to be required. And ſo the parties are to be betrothed and affianced in theſe words, or ſuch like.

I. N. do willingly promiſe to marrie thee N. if God will, and I liue, whenſoeuer our parents ſhall thinke good, and meete: till which time, I take thee for my onely betrothed wife, and thereto plight thee my troth. In the name of the Father, the Sonne, and the holy Ghoſt: So be it.

The ſame is to be done by the woman, the name onely chaunged, and all in the preſence of the parents, kinsfolkes, and friendes. After this, the parents are to bee admoniſhed, to ſet and appoint the day of marriage, neither too neare, nor too farre off, but to appoint a competent ſpace of time, that it may be ſufficiēt for the learning and triall of all lets & impediments wherby promiſed mariage might be hindred, & yet giue no occaſion, by reaſon of the length thereof, to prouoke the parties to incontinēcy. In the mean time, the parties affianced are to be admoniſhed to abſtaine frō the vſe of marriage, & to behaue themſelues wiſely, chaſtly, louingly, and ſoberly, till the day appointed do come. And ſo with a Pſalme and prayer to conclude the holy action. Now that there ſhould be a competent ſpace between the time of the contract, and the day of marriage, it is very neceſſarie for theſe cauſes.

1. That there might bee ſome preparation for the things pertaining to houſe keeping, between that time, and the celebrating of marriage, but this is not a chiefe cauſe.

2. Becauſe the Lord would by this meanes make a difference betwixt bruit beaſts & men, and betwixt the prophane and his children. For they euen as beaſts, do after a beaſtlike manner, being led by a naturall inſtinct and motion, fall together: but God will haue this difference, wherby his children ſhould be ſeuered from that brutiſh manner, in that they ſhould haue a certaine diſtance of time betweene the knitting of affection, and enioying of one another, and a more neere ioyning of one vnto another.

3. That they ſhould in that time think on the

cauſes why they are to marrie, and the dueties of marriage. For many enter thereinto, not conſidering at all of the great dueties belonging to them in the ſame, nor thinking of the troubles and afflictions that follow marriage. But the Lord would haue theſe things thought on, and a conſideration to bee had, both of the cauſes of marriage, and the duties to bee performed, and the troubles to be vndergone. A good and carefull houſeholder ſo ordereth and frameth his houſehold, as it may manifeſtly appeare, that it is indeede the houſe of a faithfull Chriſtian, and that hee himſelfe is a Paſtor ouer his familie, that hee inſtructeth it diligently in the feare of God, and keepeth it in good and godly diſcipline, by continuall exerciſe in godlines. So that in his houſe, you ſhall finde the chaſte wife, the ſhamefaced, plaine and modeſt wife, decked without, as ſhee is within: no painted nor maſked thing, rendring true obedience to her husband, and hauing a carefull eye vpon her familie, ſeruantes, and children: the maiſter, father, and husband; the children and ſeruants; euery one likewiſe in his degree, imploying himſelfe ſincerely in duetie and office, approuing his doings as before God.

Froward wicked qualities of the minde.

Now, like as in the minde there are ſuch vertues, as we haue before ſpoken of: ſo are theſe in it alſo noyſome wicked vices, and detractions, as vngodlineſſe, deſpiſing of Gods word, vnbeliefe,

1. *Cor*. 5. 10. 11. *and* 6. 9.

Gal.5.19. 20.21. 1.Tim.3.2. 3.4.5.

vnbeliefe, idolatrie, ſuperſtition, ignorance, churliſhneſſe, lying, falſehood, hypocriſie, vnrighteouſneſſe, ſwearing, backbiting, miſtemperance, drunkenneſſe, gluttony, couetouſneſſe, vnchaſtitie, vnſhamefaſtneſſe, miſnourture, raſhneſſe, furiouſneſſe, wantonneſſe, pride, preſumption, vaine-glory, chiding, brawling, and vnhandſomeneſſe. Who ſo now chooſeth him a wife, or ſhee a husband, that is infected and tangled with ſuch noyſome vices, hee ſeeketh not a ſpouſe, or ſhee a husband, for a right, peaceable, good, honeſt, and Chriſtian life; but an hell, a painfulneſſe, and deſtruction of all expedient, quiet, and vertuous liuing: but ſpecially, there is little good to bee hoped for of him or her, whereas vngodlineſſe and contempt of the word remaineth. For like as the feare of God draweth the whole garland of vertues with it: ſo vngodlineſſe and deſpiſing of Gods word, bring all vice and abhominations: yea, and ſhutteth vp the way to amendment. When theſe pointes and rules are duly and warily obſerued on either part, they may ioyne together, and ſay as *Laban* and *Bethuel* ſaide; *This commeth of the Lorde, therefore wee will not ſpeake againſt it.* Oh how happie are thoſe, in whome faith, loue and godlineſſe are married together, before they marrie themſelues? For none of theſe martiall, carnall, clowdie, and whining marriages can ſay, that godlineſſe was inuited and bidden to the bridall, and therefore the bleſsings which are promiſed to godlineſſe do flie from them.

2. The riches of the bodie.

Beautie.

2. After the riches of the mind, do the riches of the body follow next; of which ſort is a comely, beautifull, or well fauoured body, health, a conuenient age, &c. A beautifull body is ſuch a one, as is of right forme and ſhape, meete, and of ſtrength to beare children, and to keepe and gouerne an houſe; euen ſuch a one as both the man and woman can finde in their hearts vnfainedly to loue aboue all other, and to bee content withall, &c. As concerning the beautie or comelineſſe of the body (where there is elſe no good propertie or qualitie beſide) *Salomon* ſaith, Pro. 31. 30. *Fauour is deceitfull, and beautie is vanitie: but the woman that feareth the Lorde, ſhe ſhall be praiſed.* And Prou. 11. 22. *As a Iewell of gold in a ſwines ſnout: ſo is a faire woman which lacketh diſcretion*, or is of vncomely behauiour, and hath not wit nor gouernment to behaue her ſelfe. For beautie is a fraile gift and ſlipperie, and more profitable to thoſe that behold it, then to thoſe that haue it. The beautifull woman can take no great pleaſure in beautie, but a little as it were in a glaſſe, and yet incontinently ſhee forgetteth that ſhe beheld and ſawe; and yet it is many times both to her ſelfe, and to them that beholde her beautie, a prouocation to much euill. Shee that is

faire, waxeth proud of it, and hee that doth behold her, becommeth ſubiect vnto filthy loue. But in the minde (which is iudged to bee the man) conſiſt the true lineaments and properties of faireneſſe, which entice and prouoke ſpiritual and heauenly loue, being mixt with nothing that is ſhamefull, either to be done or ſpoken. And therefore, there is no man ſo farre without wit, that had not rather haue her which is foule and hard fauoured, but yet is honeſt and vertuous, then to haue her which is faire & vnhoneſt, and alſo irreligious.

Happy, and twice happy is that man and that woman, that are coupled in marriage with a godly and vertuous mate and bedfellow; they are doubtleſſe greatly bleſſed of God. For *Houſe and riches are the inheritance of the fathers, but a prudent wife commeth of the Lorde.* They therefore are not well in their wits, but greatly deceiue themſelues, that make choiſe of wiues, or husbands, hauing regard onely to their ſtature, comelineſſe of perſonage, or to their beautie; and eſteeme not more the riches of the minde.

Prou. 11. 22. *and* 19.14.

Health alſo muſt bee conſidered in theyr choiſe, leaſt otherwiſe great inconueniences come thereby, and leaſt the whole houſe be poiſoned and infected. But we ſpeake here of contagious ſickneſſes, and not of ſuch common infirmities and vſuall diſeaſes, that both men and women are ſubiect vnto. As of madneſſe, frenzie, french pocks, or ſuch like: which euery wiſe man and woman doth vtterly deteſt.

Neuertheleſſe, where any married parties are now togither, and be viſited with any ſuch diſeaſes, they muſt one comfort and ſuffer with the other, as they that are now one body, &c.

Riches of temporall ſubſtance.

To haue the goods of temporall ſubſtance, is to be borne of noble parents, or to come of worſhipful ſtocke, to haue lands, liuings, riches, great offices, gaines, or occupyings, and ſuch like. But the chiefeſt nobilitie, and moſt worthy of commendation, is indeede to be noble in vertues, in good workes, maners, and conditions. But to bee borne of gentilitie, and to vſe and behaue himſelfe vngently, is euen as much as to ſhame himſelfe and his kindred.

Such therefore as purpoſe to marrie, ought carefully to foreſee and looke to this matter; leaſt being too greedie of honour, worſhip, or wealth, & intending to haue the gold, they catch the hotte coales, and burne themſelues without recouery: for a man may buy gold too deare (as we vſually ſay.) For temporall goods ſake, the matter miſcarrieth, and is in danger.

Chuſe a wife for vertue only. *Pro.19,14.*

There is ſometime great riches, but with little honeſtie, and leſſe good conſcience it is gathered together. And with the ſame riches will not continue alwaies proſperitie, peace, and quietneſſe. Many ſo truſt to their wealth, as that they will not frame themſelues to any lawfull calling, neither will they learne any: therefore alſo can they do nothing to profit either their countrie, or the common wealth, but liue idly and daintily: and with pride, ryot, exceſſe, and diſhoneſtie do quickly waſte that, which hath been long in gathering together. Now, when there is alway taking from the heape, and nothing layde thereunto, it waſteth away in proceſſe of time, how great ſoeuer it hath been. Then followeth pouertie: yea, an intollerable and vnpatient pouertie. For they that now lauiſh and ſpend prodigallie altogether, haue had no neceſſitie hitherto, but flowed in all wealth: therefore after ſuch a Sunne-ſhine there commeth euer an extreame heate, and thenceforth beginne they to warm themſelues at the bare leaues: and to ſpare, when all is ſpent.

Such then as in their choiſe looke to the multitude of goods, and regard not how they were gotten, and whence they came, haue cuſtomably ſuch ſmokie hats ſet vpon their heads, that all the water in the riuer cannot waſh away the corruption thereof. For goods without God, honeſtie, and good conſcience, are deadly poiſon, and the bodily deuill himſelfe. Yea, goods and riches in the hand of an vndiſcreete and ignorant man are as a ſharpe knife in the hand of a childe, that doth no good therewith, but wound and hurt himſelfe. Wherfore euery man and euery womã in their electiõ ought to haue more reſpect to vertue, godlines, diſcretion and knowledge, then to riches. Moreouer, an hand that is occupied, and winneth and getteth his liuing godly, chriſtianly, and honeſtly, doth farre excell any riches that are won. For although the world eſteem them happy, which liue in wealth and eaſe, and idlenes: yet the holy Ghoſt approueth and alloweth them beſt, that liue of the meane profit of their labours. Pſal. 128. 1.2.

Seeke no match in mariage aboue thy degree.

And this alſo, is a very neceſſarie point to be obſerued, that the man chuſe ſuch a woman, and the woman ſuch a man, as that there be equalitie betwixt them both, in blood & eſtate. For by how much the greater and ſtraighter the coniunction is of the husband & the wife, ſo much the more ought euery one to prouide, to be indifferently matched: and truely this equalitie of marriage, is in two ſpeciall things to bee conſidered: to wit, eſtate and age. For as two horſes, or two oxen of vnequall ſtature, cannot be coupled vnder one ſelfe ſame yoake: ſo a noble woman matching with a man of baſe eſtate; or contrarily, a Gentleman with a begger, cannot bee conſorted and well matched vnder the bands of wedlocke. But yet when it happeneth, that a man marrieth a woman of ſo high a birth, he ought (not forgetting that he is her husband) more to honour and eſteeme of her, then of his equall, or of one of meaner parentage:

Equalitie in marriage to be reſpected.

rentage: and not onely to account her his companion in loue, and in his life, but (in diuers actions of publike appearance) to hold her his ſuperiour. Which honour is not yet accompanied with reuerence, as is that which, for manners ſake, wee are wont to doo to others. And ſhee ought to conſider, that no diſtinction or difference of birth and nobilitie can be ſo great, but that the league, which both Gods ordinance and nature hath ordained betwixt men and women, farre exceedeth it: for by nature woman was made mans ſubiect. But if a man ſhall take to wife an inferiour or meane womã, he alſo ought to weigh, that Matrimonie maketh equall many differences: and further that he hath not taken her for a ſlaue or ſeruant, but for a fellow and companion of his life. And ſeeing that election or choiſe is nothing elſe, but to take a thing meete and conuenient to the end it is prepared for: therefore euery one that muſt chuſe ought to regard the end, & to know what thing is conuenient for it. So that it is needefull that hee be wiſe and diſcreet, or elſe hee cannot diſpoſe it, nor perceiue what thing is conuenient for it. Therefore, if a man would aduiſedly conſider that hee is to liue with his wife continually, and ſhe with him, he would then be verie circumſpect in the choiſe of her, which choiſe maketh either verie much for his felicitie and comfort, or elſe for his great miſerie and

Of the choiſe of a wiſe.

comfort. For by how much the more a thing is vnited & knit vnto man, by ſo much the more it may either helpe him, if it bee good, or hinder him, if it be euill. Thoſe dammages and hurts which are inwardly in the bodie, are worſe then thoſe which are without the bodie, and thoſe of the ſoule, then thoſe of the bodie; and likewiſe men doo iudge of thoſe things which are called good.

But peraduenture it may ſeeme vnto ſome, that theſe things are not vniuerſally true. For vnto ſome the loſſe of their goodes is more then the loſſe of their health. But this thing doth not ariſe or happen of the goods or money it ſelfe, but becauſe ſome man doth perſwade himſelfe, that to looſe his goodes is a thing intollerable. And yet for all that, goodes are not of more eſtimation, then is life or health: but it is a mans affection that doth rule in this thing. And therefore it ſeemeth leſſe to ſome, to bee driuen out of a kingdome, then to other ſome to looſe a ſmall portion of their poſſeſſions. Some will reuenge a word moſt cruelly: and ſome other well beaten and buffetted, will not reuenge it at all. All theſe things doo proceede and come of the ſoule, which is moſt inwardly ioyned and knit vnto a man, and hath more power in him then the bodie.

If it be then of ſo great importance, what maner of friend thou haue, to liue commodiouſly or incommodiouſly withall, which ſhall none otherwiſe dwell or be in the ſelfe-ſame chamber, bedde, or houſe with thee, but that thou mayeſt ſhake him off at thy pleaſure, how much more oughteſt thou to take heede, when thou chooſeſt thee a wife, which muſt be continually conuerſant with thee, at thy table, in thy chamber, in thy bedde, in thy ſecrets, and finally in thy heart and breaſt? If thou goe from home, thou doeſt commit thy houſe, thy family, thy goods, and thy children (of all other thinges the moſt pleaſant) vnto her: ſhee is the laſt that leaueth thee at thy departing, and the firſt that receiueth thee at thy returning: thou departeſt from her with ſweete embracements and kiſſes, and with ſweete kiſſes and embracements ſhee receiueth thee at thy returne home: vnto her thou diſcloſeſt thy ioy and heauineſſe. So that it is an heauenly life to be conuerſant, and in company with thoſe that a man delighteth in and loueth. But it is a calamitie infernall, to be bound and forced to ſee thoſe thinges that a man doth greatly hate and abhorre, or to be in company with thoſe that a man would not bee withall, and yet cannot be ſeperated nor depart from them. Hereof commeth, as we do ſee in ſome marriages, ſo great ruines, ſo wicked and vile deedes, as maimes, and murders committed by ſuch deſperate perſons, as are loath to keepe, and yet cannot lawfully refuſe, nor leaue them. Therefore young folkes ought not to be too raſh and haſtie in their choiſe, but to haue the good aduiſe and direction of their parents and truſtie friendes in this behalfe, who haue better iudgement, and are more free from the motions of all affections, then they are. And they muſt take heede, leaſt following the light and corrupt iudgement of their owne affections and mindes, they chaunge not a ſhort delectation and pleaſure into a continuall ſorrow and repentance. For we learne by great and continuall vſe and experience of things, that the ſecret contracts made betweene thoſe that bee young, doo ſeldome proſper, whereas contrariwiſe, thoſe marriages that are made and ſtabliſhed by the aduiſe of wiſe and religious parents, do proſper well.

A good wife is aboue all things to be craued of God by prayer.

But ſpecially and before all thinges, ſuch as purpoſe to marrie, muſt faithfully with feruentneſſe, and ſtedfaſt beliefe, (without ceaſing) make their interceſſion and prayer vnto God, to whom all hearts are open and knowne, that hee would not ſuffer them to goe amiſſe, but (as a tender father) helpe and direct them to make a right choiſe, ſo as they may liue honeſtly and proſperouſly, as good Chriſtians ought, to his glory, and their owne comfort. For this purpoſe, there is a notable example of *Eleazar*, *Abrahams* ſeruant, who being ſent to get, and make choiſe of a wife for *Iſaac* his maiſters ſonne, beginneth his matter with prayer: *Gene.* 24.12. &c. So did *Iſaac* alſo, as appeareth in the ſame Chapter, verſe 63. When any haue determined with themſelues to marrie, and haue vſed all diligence thereto required, they muſt deſire of God, by humble and earneſt prayer, good and proſperous ſucceſſe: in whoſe hand and power as it is to giue it, ſo doubtleſſe he will effect it; if they, aboue all other thinges, ſhall haue an vndoubted hope and confidence in him. For if they, after that they haue ſetled themſelues, and haue ſatisfied their appetites, ſhall then reſort vnto God by prayer, deſiring him that they may obtaine the thing that they moſt deſire: it appeareth that they would make him the miniſter of their voluptuous deſires and pleaſures; and ſo doing, their vowes and prayers become moſt manifeſt blaſphemie. And therefore a man ſhould not come vnto marriage, as vnto a prophane thing, with a looſe and vnprepared heart, but with a quiet and well purged minde, as to a thing moſt ſacred and holy. For Matrimonie doth not conſiſt onely in the coniunction of the body, neither yet in dauncing, nor banquetting, proceeding and brought vnto vs, with many other things, from the Gentiles: and it ſhould rather beſeeme Chriſtians, moſt ſtudiouſly to pray vnto God, that ſo weightie a thing as Matrimonie is, might haue good and proſperous ſucceſſe.

For

*Heb.*13.4. For Matrimonie is a thing ſanctified of God, the which willeth the matrimoniall imbracements to be chaſte, the bed to be vndefiled, and their progeny vnſpotted: and it is after the mind *Ephe.*5.25. 26.27. of S. *Paul*, a ſigne of the great myſterie, wherewith Chriſt doth indiſſolubly vnite himſelfe vnto his Church. Therefore thou oughteſt, ſo much as ſhall lie in thee, to lift vp thy minde, and to remember how great and worthy an Image thou doeſt repreſent, and that thy wife ſhall be vnto thee as the Church, and thou vnto her as Chriſt: therefore thou ſhouldeſt ſhewe thy ſelfe vnto her, as Chriſt ſhewed himſelfe vnto his Church. The loue of Chriſt vnto his Church is incredible, and thy loue alſo to thy wife ought to be moſt effectuall. Societie, and to liue togither, is the moſt ſureſt and ſtrongeſt knot, to knit and ioyne amitie and loue among men, and beaſtes themſelues. There can be no greater ſocietie or company, then is betweene a man and his wife: whoſe houſe, whoſe goods, whoſe chamber, &c. is common, their children are common, and they themſelues partakers of all good & euill ſucceſſe of proſperitie and aduerſitie: the which ſocietie and fellowſhip, were ſufficient to ſtirre and prouoke him that loueth not his wife, to loue & beneuolence. And what company or loue ſhall a man looke to haue of him that loueth not his wife? There are, that in loue and amitie looke for gaine, as the vile Epicures do, vnworthy to bee beloued, men which loue themſelues, and not their friends. And if wee haue regard vnto commoditie and profite, there is nothing that giueth ſo much as doth a good wife, no not horſes, oxen, ſeruants or farmes: for a mans wife is the fellow and comforter of all cares and thoughts, and doth more faithfull and true ſeruice vnto him, then either maid-ſeruant or man-ſeruant, which do ſerue men for feare, or elſe for wages: but thy wife will bee led onely by loue, and therefore ſhe doth euery thing better then al other. And this doth God declare, ſaying: *Let vs make Adam a helper like vnto himſelfe*: By the *Helper*, is ſignified the vtilitie and profite of the ſeruice; and by the ſimilitude and likeneſſe, is ſignified loue. For a ſeruant and hee that is hired, are farre vnlike the maſter, and are taken well nigh for no men. A ſeruaunt, in the ſtead and place of an horſe, or of an oxe, which muſt bee beaten and enforced to their worke, doth ſerue his maſter. A hired ſeruant, is in the place of an hired horſe, for when the hire is payd, the ſocietie and fellowſhip diſſolueth. The childe is part of the father, and through a naturall pitie, they loue each other: but yet the wife is more annexed and ioyned to her husband. The father doth labour and taketh payne for his children, but the children ſeldome labour or take paynes for their fathers, and oftentimes are ſent to inhabite and dwell in other mens houſes, whereby in a maner it appeareth that their ſtreight and faſt ſocietie doth diſſolue and breake. But the wife cleane contrary, doth continually take paines for her husband, who may neither (as long as ſhee liueth) chaunge houſe nor bedde. If commoditie and profit be looked for, no commoditie excelleth this: if thou ſhalt loue thy wife, thou ſhalt liue moſt pleaſantly; if not thy life will be moſt miſerable and wretched. For there is nothing ſo ſharpe nor ſo bitter, as to hate the thing that doth fauour and loue thee, nor any thing more happie, then to loue him that loueth thee. Therefore loue, that thou mayeſt be loued.

Now we will in fewe words ſhew the occaſions of Wedlocke, why and wherefore it was ordayned, and for what purpoſe it ſhould bee contracted; that euery man and woman may the better vnderſtand to what thing they conſent, when either of them graunteth to marrie the other.

Doubtleſſe it can not otherwiſe be, but that marriage, which was ordained of ſuch an excellent authour, as of God himſelfe, and in ſuch a worthy place, as Paradiſe, and of ſuch an auncient time, as in the ſtate of *Adams* and *Eues* innocencie, and after ſuch a notable order, muſt likewiſe haue ſpeciall cauſes, for the ordinance of it. Therefore the holy Scripture doth declare chiefely three cauſes thereof.

The firſt is, the procreation, begetting, and bringing vp of children: Gen. 1. 27. 28. & 9. 1. For in the children do the parents liue, (after a ſort) euen after death. Three cauſes of mariage.

And, if they be well and vertuouſly brought vp, God is greatly honoured by them, the commonwealth is aduanced: yea, their parents and all other feare the better for them. For they are their parents comfort next vnto God: their ioy, ſtaffe, and vpholding of their age: and therefore Parents ought to begin betimes, to plant vertue in their childrens breſts: for late ſowing bringeth ſometimes a late, but neuer an apt harueſt: yong branches will bow as a man will haue them: but old trees will ſooner break then bow, &c. But more of this ſhall bee ſayd after, in the duetie of parents.

Although marriage be a holy and ſanctified ordinance, yet none may vſe the benefite of it, without ſome acknowledgement of originall ſinne, in that adulterie and whoredome are wrought by this meanes: albeit this is not imputed to the children of God, who vſe this meanes with as much chaſtitie as may bee, and ſo long as the husband and wife do keep themſelues together in the feare of God, and in all modeſtie and ſobrietie. *Pſal. 51. 5.*

If then in marriage it ſelfe, there be ſuch miſchiefes, what helliſh miſchiefe is there in thoſe luſtes, which are not ſanctified, without theſe conſiderations? So that mariage is not a mad and diſſolute eſtate, neither are husbands to turne their wiues into whores, or wiues their husbands into whoremaiſters, by immoderate, intemperate, or exceſſiue luſt.

Many thinke they can not ſinne in this behalfe, if they paſſe not their owne wiues: but they may make their mariage polluted and defiled, if they vſe it without prayer and ſobernes: &c. 1. Theſ. 4.4,5.

Therfore the husband is to forbeare the company of his wife, when it is with her, as it is common to women, &c. Ezechiel, 18.6. Leuiticus 18.19.24.27.29. and 29.18. This was one of the ſinnes, for which the Lord rooted out the Cananites out of their land.

The ſecond cauſe. Wedlocke lawfull for ſuch as haue not the gift of chaſtitie.

The ſecond occaſion why marriage was ordained, was, that the wife might be a lawfull remedie to auoyd whoredome, fornication, and all filthy vncleane luſts. 1. Cor. 7.2.3. &c. Touching this point, I will ſay no more: for it is handled at large by others alreadie, and I haue elſewhere ſufficiently diſcourſed of it.

The third cauſe.

The third and laſt cauſe was, for mans commoditie, to the end to auoide the inconuenience of ſolitarineſſe, that the one may helpe and comfort the other, in ſickenes, in affliction, and in all houſehold cares, and troubles, as education of children, and keeping the familie in order. For this cauſe, olde men and olde women may lawfully marrie. So that a wife is called by God himſelf, an *Helper*, and not an impediment, or a neceſſarie euill, as ſome vnaduiſedly do ſay, and as other ſome ſay: It is better to burie a wife, then to marrie one. Againe, if we could be without women, wee ſhould be without great troubles.

*Rom.*7.23.
1.*Cor.*7.8.
9.39.
1.*Tim.*5.
14.

These and ſuch like ſayings, tending to the diſpraiſe of women, ſome maliciouſly and vndiſcreetly do vomit out, contrarie to the mind of the holy Ghoſt, who ſaith, that ſhe was ordained as a *Helper*, and not a hinderer. And if they be otherwiſe, it is for the moſt part through the fault, and want of diſcretion, & lacke of good gouernment in the husband. For married folkes, for two eyes, haue foure: & for two hands as many moe: which being ioyned togither, they may the more eaſily diſpatch their handy buſineſſe, and houſehold affaires.

This is often found moſt true: that ſuch as are contemners of mariage, are moſt offenders againſt mariage, and liue moſt vnchaſtly.

For like as a man hauing one hand or one foote, if by any meanes he get himſelfe another, may thereby the more eaſily lay holde on what he liſteth, or goe whither hee will: euen ſo, hee that hath married a wife, ſhall more eaſily enioy the healthfull pleaſures, and profitable commodities of this preſent life. For in trouble, the one is a comfort to the other: in aduerſitie, the one a refreſhing to the other: yea, and in all their life, the one is a helpe and ſuccour to the other.

booke god giue him
grace on it to [illegible] [illegible]

Moſt true it is, that women are as men are, reaſonable creatures, and haue flexible wittes, both to good and euill, the which with vſe, diſcretion, and good counſell, may be altered and turned. And although there be ſome euill and lewde women, yet that doth no more proue the malice of their nature, then of men. And therefore the more ridiculous and fooliſh are they, that haue enueighed againſt the whole ſexe for a fewe euill: and haue not with like fury, vituperated & diſpraiſed all mankind, becauſe part of them are theeues, murtherers, and ſuch like wicked liuers.

But the marriage and company of the huſband & wife, is made amiable, ſweete, and comfortable, by theſe fiue meanes: by godlineſſe, vertue, mutuall forbearing, mutuall loue, and by dutifulneſſe performed buſily and godlily on both ſides.

1. Godlineſſe of right, holdeth the chiefe place. For there is no ſtable and ſteadfaſt friendſhip, vnleſſe it haue his beginning from God: and therefore muſt godlines needs ſhine before the reſt. For when couples haue determined to obey God, all things afterward become more eaſie.

2. Vertue and honeſt conditions, breede mutuall delight betweene man and wife. For when vertue is exerciſed, it maketh conuerſation of liuing more amiable.

3 Mutuall forbearing; whereby we take in good worth one an others conditions & faults, is very needful. For in this weakeneſſe of nature there happen many ſcapes, which will breede ſtrife, if they be not couered by mutuall forbearing.

4 Mutuall loue, hauing his beginning of godlineſſe and true loue, maketh the husband and wife not to bee too ſharpe ſighted in ſpying into one an others faults: but that many things either they marke not; or if they marke them, they couer them with loue. For *loue couereth the multitude of ſinnes.* 1. Pet. 4. 8. Prou. 10. 12.

5 Dutie performed godlily, carefully, and chearefully on both ſides, maketh the mariage-yoke light and ſweete. For when man and wife marke one an other, and finde like heedfulneſſe and buxomnes in their dutie; both their company is made more pleaſant, and they are the more ſtirred vp on both ſides to render dutifulneſſe, that the one may require the other alike. Where theſe fiue duties be not, the company of their life is both loathſome and bitter, or rather more ſharpe then death. Therefore the godly couples muſt do their endeuour, that theſe vertues may be ſeene in their life continually for euer.

Now we will (through God his aſſiſtance) ſay ſomething concerning the three ſeuerall points contained in this dutie, and mentioned in the beginning hereof, and ſo end this dutie.

1. The firſt whereof is, That the husband muſt liue with his wife according to knowledge. This point of doctrine is moſt plainely proued by the Apoſtle *Peter*, where he ſaith: *Ye husbands dwell with your wiues, as men of knowledge, giuing honour vnto the woman, as vnto the weaker veſſell, euen as they which are heires together of the grace of life, that your praiers be not interrupted.* Whereby hee teacheth the husband his dutie, to wit, that the more vnderſtanding and wiſdome God hath endued him with, the more wiſely and circumſpectly hee ought to behaue himſelfe in the bearing thoſe diſcommodities, which, through his wiues weaknes, oftentimes cauſe ſome iarre and diſlike one to the other. Neuertheleſſe, though ſhe be by nature weaker then hee, yet ſhee is an excellent inſtrument for him, made to farre more excellent vſes: wherevpon it followeth, that ſhee is not therefore to bee neglected becauſe ſhe is weake, but on the contrarie part, ſhee ought to be ſo much the more cared for. Like as a veſſell, the weaker it is, the more it is to bee fauoured and ſpared, if we will haue it to continue: euen ſo a wife, becauſe of her infirmities, is ſo much the more to bee borne withall of her husband. 1. *Pet.* 3.7. And for ſo much as the husband and wife are equall, in that which is

1. *Pet* 3.7. By honour is meant, that the husband ought to ſuſtaine and relieue the wants of his wife, to ſupport, vphold, and beare with her infirmities, as the weaker veſſell.

the chiefeſt, that is to ſay, in that gracious and free benefit, whereby they haue euerlaſting life giuen them, though otherwiſe I confeſſe vnequall, as touching the gouernance and conuerſation at home; the wife is not to bee deſpiſed, although ſhe be weake. And beſides, all braulings and chidings muſt bee eſchued and caſt away, becauſe they hinder praiers, and the whole ſeruice of God, whereunto both the husband and the wife are equally called.

Beſides the praiers had with their family, they muſt pray priuatly.

Gen. 25. 21.

Alſo for the more confirmation of this point, the Apoſtle *Paul* likewiſe ſaith: *Let the husband giue vnto the wife due beneuolence, and likewiſe alſo the wife vnto the husbande: The wife hath not power of her owne bodie, but the husband: and likewiſe alſo the husband hath not the power of his owne bodie, but the wife. Defraude not one another, except it bee with conſent for a time, that yee may giue your ſelues to faſting and prayer, and againe come together, that Sathan tempt you not for your incontinencie.* Which is, as if the Apoſtle ſhould ſay; the parties married muſt, with ſingular affection, entirely loue one the other, for that they are each in others power, as touching the bodie: ſo that they may not defraude one another, except the one abſtaine from the other by mutuall conſent, that they may the better giue themſelues to prayer, wherein notwithſtanding, they muſt conſider

1. Cor. 7. 3. 4. 5.

what is expedient, leaſt by this long breaking off, as it were, from marriage, they be ſtirred vp to incontinencie.

Col. 3.19.

Anger in a husband is a vice.

The roote of bitternes to be weeded out with the ſpade of pacience.

How, and when the husband ought to rerepoue.

The ſecond point, is, that the husband ſhould not bee bitter, fierce, or cruell vnto his wife: which point is prooued by the ſaide Apoſtle, ſaying: *Husbands loue your wiues, and bee not bitter vnto them.* Firſt and aboue all things, the husband muſt be circumſpect to keepe the band of loue, and beware that there neuer ſpring vp the roote of bitterneſſe betwixt him and his wife. If at any time there happen to ariſe any cauſe of vnkindneſſe betwixt them, (as it is vnpoſsible alwayes to be free from it) then hee muſt be carefull to weede vp the ſame with all lenitie, gentlenes and patience, and neuer ſuffer himſelfe nor his wife to ſleepe in diſpleaſure. Epheſ. 4.26. And if he ſhall haue occaſion to ſpeak ſharply, and ſometimes to reproue, he muſt beware that he do not the ſame in the preſence of other: but let him keepe his words vntill a conuenient time, (which is the point of a wiſe man) and then vtter them in the ſpirit of meekeneſſe, and in the ſpirit of perfect loue: and hee muſt not let ſometimes to couer faults, and winke at them, if they bee not too great and intollerable. Whatſoeuer loſſe or miſchance ſhal happen vnto him, let him take it patiently, and beare it chearefully: yea, though the ſame ſhould come partly through his wiues

Faults ſome times muſt be couered with loue.

negligence, yet let it rather be a louing warning to take better heed in time to come, then a cauſe of ſorrow for that which is paſt, and cannot be holpen.

Not to take vnkindnes for euery trifle.

Euery wiſe man by his owne experience knoweth, that he is in this life ſubiect to many inconueniences, and that of nature hee is prone to diſpleaſure, and readie to take vnkindneſſe for euery trifle, & ſpecially with his beſt friends; yea, ſooneſt with his louing wife, who is lotheſt to diſpleaſe him. Let him therefore beware of this cankered corruption, and conſider that he ought moſt of all, in loue to beare with his wife, according to Chriſtes example towardes his Church, who gaue himſelfe for it, *that hee might ſanctifie it, and cleanſe it by the waſhing of water through the word: That hee might make it vnto himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing: but that it ſhould be holy and without blame: So ought men to loue their wiues as their owne bodyes: hee that loueth his wife, loueth himſelfe. For no man yet euer hated his owne fleſh, but nouriſheth and cheriſheth it, euen as the Lord doth the Church.* As if the Apoſtle had ſaid: The husbands dutie is, to loue their wiues as themſelues, of which loue, the loue of Chriſt toward his Church is a liuely paterne. And becauſe many husbandes pretend the infirmities of their wiues, to excuſe their owne hardneſſe and crueltie, the Apoſtle

Ephes. 5. 25. 26. 27. 28. 29.

The husband is to the wife in Gods ſtead.

willeth them to marke what maner of Church it was, when Chriſt ioyned it to himſelfe, and how he doth not onely not loathe all her filth and vncleannes, but ceaſeth not to wipe the ſame away with his cleanneſſe, vntill he haue wholly purged it, and made it holy. And ſeeing that euery man loueth himſelfe, euen of nature: therefore (ſaith the Apoſtle) the husband ſhall ſtriue againſt nature, if hee loue not his wife: which hee prooueth, firſt by the myſticall knitting of Chriſt and the Church together, & then by the ordinance of God, who ſaith, that the husband and wife are one: that is, not to be deuided.

Husbands may not be rigorous towards their wiues, eſpecially when they be new married.

Pro.20.3.

The husband is alwayes to remember, that he be not fierce, rigorous, haſtie, nor diſordered with his wife: for then there will neuer bee vnitie and concord betwixt them. If the wife do not learne to keepe ſilence, and the husband to haue patience, it ſhall rather be the dwelling of fooles, then the houſe of friendes. For where the husband wanteth wiſedome to gouerne, and the wife patience to ſuffer, they ſhall bee forced (it is to be feared) in continuance of time, to part houſe, or elſe euery day to bee iarring and brawling.

The wife is not to be vſed or intreated as a Handmaide.

Euery married man ought alſo to remember this, that either his wife is wiſe and religious, or elſe ſhe is fooliſh and irreligious. If he be matched with a wife that is ſottiſh, fooliſh, and ignorant,

norant of God and his word, it will little auaile or profit him to reprehend or chide her: and if he be married to one that is wiſe and religious, and knoweth her dutie out of Gods word, then one ſharpe and diſcreete word is ſufficient: becauſe if a woman bee not corrected, by that which is wiſely and diſcreetly ſaid, ſhee will neuer amend by that which is threatned. When the wife ſhall be inflamed with ire, wrath, malice, or enuie, the husband ought to ſuffer her, and after the heate is ſomewhat cooled, and the flame quenched, then mildly to admoniſh her: for if ſhe once begin to looſe her ſhamefaſtneſſe in the preſence of her husband, then it is likely that there will often follow brawlings and quarels betwixt them. And as the husband ought at all times to ſhun brawlings and quarrellings with his wife, ſo much more he ought to auoid the ſame, when they ſhall be newly married. For if at the beginning ſhee ſhall haue cauſe to abhorre and hate him, then late or neuer will ſhe returne to loue him faithfully. Therefore at the beginning of their marriage, the wiſe and diſcreet husband ought to vſe all good meanes to winne the good liking of his wife towardes him: for if then their loue be fixed & truly ſetled one towardes the other, although afterwardes they come to ſome houſehold words and grudgings, yet it proceedeth but of ſome new vnkindnes, & not of old rooted hatred, & therfore

or ſeruant, but as a fellow.

Pro. 8. 7. & 14. 9. & 15. 5. & 18. 2. & 27. 22.

Pro. 9. 1, 9. & 19. 25.

Gen. 16. 6.

The falling out of louers, is the renewing of loue.

the ſooner remedied. For loue and hatred be mortall enemies, and the firſt of them that taketh place in the heart, there it remaineth a dweller, for the moſt part all the dayes of life: in ſuch wiſe, that the firſt loue may depart from the perſon, but yet it will neuer be forgotten at the heart. But if the wife from the beginning of marriage, do take the heart to loathe and abhorre her husband, then a miſerable life wil follow to them both. For although the husband ſhall haue power to force his wife, to feare and obey him, yet hee ſhall neuer haue ſtrength to force her to loue him.

Some husbands do boaſt themſelues to be ſerued, feared, and obeyed in their houſes, becauſe the wife that abhorreth, doth feare and ſerue her husband: but ſhee that indeed liketh, doth loue him and cheriſh him. As the wife ought with great care to endeuour, and by all good meanes to labour to bee in fauour and grace with her husband: ſo likewiſe the husband ought to feare to be in diſgrace and diſliking with his wife: for if ſhe do once determine to fixe and ſettle her eyes and liking vpon an other, then many inconueniences will enſue and follow.

The Husband ought not to be ſatisfied, in that he hath robd his wife of her Virginitie, but in that he hath poſſeſſion and vſe of her will: for it ſufficeth not that they be married, but that they be well married, and liue Chriſtianly together, & be very wel contented. And therfore the husband that is not beloued of his wife, holdeth his goods in daunger, his houſe in ſuſpition, his credit in ballance, and alſo ſometime his life in perill; becauſe it is eaſie to beleeue that ſhee deſireth not long life vnto her husbande, with whom ſhee paſſeth a time ſo tedious and irkeſome. And if any vnkindneſſe or diſpleaſure ſhould happen to bee at any time betwixt the husband and the wife, yet neither of them ought to impart, or to make it knowne vnto any one of their neighbours: for if they be ſuch as wiſh them euill, they wil reioyce at it; and if they be ſuch as wiſh them well, then they miniſter matter whereof to talke.

That man is miſſerable that is married vnto a fooliſh woman.

That husband that is matched and doth encounter with a wife that is a dizzard, a foole, a babler, light of behauiour, a glutton, a chider, ſlouthfull, a gadder abroad, vntractable, iealous, or diſſolute, &c. it were better for him to be a ſlaue to ſome honeſt man, then a husband to ſuch a wife.

The beſt rule that a man may hold and practiſe with his wife to guard and gouerne her, is to admoniſh her often, and to giue her good inſtructions, to reprehend her ſeldome, neuer to lay violent handes on her; but if ſhe be good and dutifull, to fauour her, to the ende ſhee may continue ſo: and if ſhee be ſhrewiſh and wayward,

ward, mildly to ſuffer her, to the ende that ſhee waxe not worſe. But ſome husbands bee of ſo ſowre a nature, and ſo vnpleaſant in their behauiour, that they can hardly be loued, no not of their wiues; their countenance is ſo lowring, their company ſo curriſh, that they ſeeme angrie euen when they be beſt pleaſed: they cannot ſpeake faire, ſcarce will they laugh when their wiues laugh vpon them: a man would ſay, they were borne in an angry houre.

Husbands muſt prouide things neceſſarie for the houſe.

A mans houſe will contiue by prouiſion before hand and by order in his expences.

Rom 12.17.
1.*Tim*. 5.8.

But where diſorder is in a houſe, it cannot endure.

This is alſo a dutie not to bee forgotten, namely, that husbands be diligent and carefull to make prouiſion for their houſes, to cloathe their wiues decently, to bring vp their children vertuouſly, and to pay their ſeruants duly: becauſe that in voluntarie matters men may bee negligent, but the neceſſities of their houſe doo neither ſuffer negligence nor forgetfulnes. The dutie of the husband is to get goods: and of the wife to gather them together, and ſaue them. The dutie of the husband is, to trauel abroad to ſeeke liuing: and the wiues dutie is to keepe the houſe. The dutie of the husband is to get money and prouiſion: and of the wiues, not vainly to ſpend it. The dutie of the husband is, to deale with many men: and of the wiues, to talke with few. The dutie of the husband is, to be entermedling: and of the wife, to be ſolitarie and withdrawne. The dutie of the man is, to be skilfull in talke: and of the wife, to boaſt of ſilence,

lence. The duetie of the husband is, to be a giuer: and of the wife, to be a ſauer. The duetie of the man is, to apparell himſelfe as hee may: and of the woman as it becommeth her. The duetie of the husband is, to bee lord of all: and of the wife, to giue account of all. The duetie of the husband is, to diſpatch all thing without doore: and of the wife, to ouerſee and giue order for all things within the houſe. Now where the husband and wife performeth theſe dueties in their houſe, we may call it a Colledge of quietneſſe: the houſe wherein they are neglected, we may terme it a hell.

Spare in time and ſpend in time, for ſparing is a rich purſe.

It is to bee noted, and noted againe, that as the prouiſion of houſeholde dependeth onely on the husband; euen ſo the honour of all dependeth onely of the woman: in ſuch ſort, that there is no honour within the houſe, longer then a mans wife is honourable. And therefore the Apoſtle calleth the woman, *The glorie of the man*. But here it muſt bee noted and remembred, that wee doe not intitle honourable to ſuch, as bee onely beautifull, comely of face, of gentilitie, comely of perſonage, and a good huswife: but onely, to her that is vertuous, honeſt of life, temperate, and aduiſed in her ſpeech.

The honour of the Husband dependeth of the Wife

1. *Cor*. 11. 7.

3. The laſt point is, that the husband loue, cheriſh, and nouriſh his wife, euen as his owne body, and as Chriſt loued his Church, and gaue himſelfe

The third point.

himſelfe for it, to ſanctifie it. And this point is plainely proued by the Apoſtle *Paul*, as is ſufficiently declared in the ſecond point.

There are few husbands or wiues, that know in truth how they ſhould loue one the other. If a man loue his wife onely for theſe reſpects, becauſe ſhee is rich, beautifull, noble, or becauſe ſhe contenteth and pleaſeth him, after the ſenſuall appetite of the fleſh, and for ſuch like cauſes; that is no true loue before God: for ſuch loue may be among harlots and whores, yea, a-
Cant. 4. 9. mong bruite beaſtes. But a chriſtian husband
10. muſt loue his wife, chiefly becauſe ſhe is his ſi-
1. *Cor*. 9. 5. ſter in the profeſsion of the ſound and chriſtian
1. *Pet*. 3. religion, and ſo an inheritour with him of the
7. kingdome of heauen. And hee muſt alſo loue her for her vertues; as for her ſhamefaſtnes, modeſtie, diligence, patience, faithfulnes, temperance, ſecrecie, obedience and ſuch like chriſtian qualities and graces of God, yea, although ſhee bee but hard fauoured, and of poore parentage.

But as we would that the mā when he loueth, ſhould remember his maieſtie, ſo wee would that when hee ruleth, hee neither forget to loue, nor to temper his loue with maieſtie. And when de doth thinke himſelfe to bee the head and the ſoule, and the woman (as it were) the fleſh and the body, he ought in like maner to remember, that ſhee is his fellow and companion of his goods and labours, and that their children bee common betweene them, bone of the bones, and fleſh of the fleſh of man. And thus there ſhall be in wedlocke a certaine ſweete and pleaſant conuerſation, without the which it is no marriage, but a priſon, a hated, and a perpetuall torment of the mind. So that the husband muſt let his wife perceiue and know, that for the good opinion that he hath of her, he doth loue her ſimplie and faithfully, and not for any vtilitie or pleaſure. For who ſo doth not perceiue, that hee is beloued for his owne ſake, will not lightly doe the ſame to another: for the thing that is loued loueth againe.

If monie and nobilitie could perceiue and vnderſtand that they were beloued, they would, if they had any feeling at all of loue, requite it with loue: but when the ſoule is loued, in as much as it may loue, it giueth loue for loue, and loueth againe. The breaker of horſes, that doth vſe to ride and to pace them, doth handle the rough and ſturdie colt with all craft, rigour, and fiercenes that may be: but with the colt that is more tractable, he taketh not ſo great paine. A ſharpe and ſhrewd wife muſt bee pleaſed and mitigated with loue, and ruled with maieſtie: and the more gently thou doeſt vſe and ſhewe thy ſelfe vnto her that is meeke and honeſt, the more benigne and meeke thou ſhalt finde her. But ſhe that is noble, and of a ſtout minde and

ſtomacke, the leſſe thou doeſt looke to bee honoured, the more ſhee will obey and honour thee. But yet the wiſe husband ſhall neuer ſet himſelfe ſo farre in loue, that he forget that hee is a man, the ruler and gouernour of the houſe, and of his wife, and that he is ſet (as it were) in a Station to watch, and diligently to take heede what is done in his houſe, and to ſee who goeth
1. Cor. 11. 3. out and in. And although the husband by Gods ordinance bee the head ouer his wife, yet hee
Epheſ. 5. 23. may not abuſe or deſpiſe her, but moſt louingly defend and keepe her from all iniuries, and all euils; as his owne bodie. For like as the head ſeeth and heareth for the whole bodie, ruleth and guideth the bodie, and giueth it ſtrength of life: or as Chriſt doth defend, teach and preſerue his Church, is the Sauiour, comfort, eye, heart, wiſedome, and guide thereof: euen ſo muſt the husband bee head vnto his wife in like manner, to ſhew her like kindnes, and after the ſame faſhion to guide her, and rule her with diſcretion, for her good and preſeruation, and not with force and wilfulnes to entreat her, but to bee her defender, inſtructor, teacher, and comfort. So that when the husband hath obtained, that his wife doth truely and hartily loue him, there ſhall then need neither precepts, nor lawes: for loue ſhall teach her moe things, and more effectually, then all the precepts of all the Philoſophers. Hee ought therefore to indeuour,

uour, and more force himſelfe, that his wife may loue him, then that ſhe may feare him. When his wife ſhall offend or diſpleaſe him, hee may not hate her, or quarell with her, but patiently and mildly admoniſh her : *For no man euer hated* (ſaith the Apoſtle) *his owne body, but cheriſheth it, and maketh much of it.* So then he that loueth his wife, loueth himſelfe : for thereby hee enioyeth peace and comfort, and helpe to himſelfe in all his affaires : therefore in the ſame verſe, *Paul* counſelleth husbands to loue their wiues, as their bodies. And after in the 33. verſe, as though it were too little to loue them as their bodies, hee ſaith : *Let euerie one loue his wife as himſelfe* : that is, as his body and ſoule too. For if God commaunded men to loue their neighbours as themſelues, much more are they bound to loue their wiues as themſelues, which are their next neighbours. As *Elkanah* did not loue his wife leſſe for her barrenneſſe, but ſaide : *Am not I better vnto thee then tenne ſonnes* ? as though he fauoured her more, for that which ſhee thought her ſelfe deſpiſed: So a good husband will not take occaſion to loue his wife leſſe for her infirmities, but comfort her more for them, as this man did, that ſhee may beare with his infirmities too. And ſo the one helping to beare the others burthen, they ſhall the better fulfill the lawe of Chriſt. For as in a citie, there is nothing more vnequall, then that

Ephe ſ. 5. 18.29

Leuit. 10. 10.

1. *Sam.* 1.8.

euery

euerie man ſhould bee like equall : ſo it is not conuenient, that in one houſe euery man ſhould be like and equall together. There is no equalitie in that citie, where the priuate man is equall with the Magiſtrate, the people with the Senate, or the ſeruant with the maiſter, but rather a confuſion of all offices and authoritie.

The husband and the wife are Lords of the houſe: for vnto them the Lorde ſaid: *Be ye Lords* Gen. 1.28. *ouer the fiſh of the Sea, and ouer the fowle of the heauen, and ouer euery beaſt that moueth vpon the earth.* And the ſelfe-ſame Creator ſaid, *that* Gen. 2.18. *the woman ſhould bee a helpe vnto the man.* Therfore the Husband without any exception, is maiſter ouer the houſe, and hath, as touching his family, more authoritie then a king in his kingdome. The Wife is ruler ouer all other things, but yet vnder her Husband. There are certaine things in the houſe, that onely doo appertaine to the authoritie of the husband, wherwith it were a reproach for the wife, without the conſent of her husband, to meddle : as to receiue ſtraungers, or to marrie her daughter. But there are other things, in the which the husband giueth ouer his right vnto the wife : as to rule and gouerne her maidens ; to ſee to thoſe things that belong vnto the kitchin, and to huswiferie, and to their houſehold ſtuffe. Other meane things, as to buy and ſell certaine neceſſarie things, may bee ordered after the wit, wiſedome,

dome, and fidelitie of the woman. It cannot well be rehearſed, how many vtilities and profites, the mutuall concord and loue of man and wife, doth bring to great things, both at home and abroad, nor how many loſſes and incommodities, doo grow of the diſſention and diſcord betweene them. For the houſehold, when their maiſter and their miſtreſſe, or dame, are at debate, can no otherwiſe be in quiet, and at reſt, then a citie, whoſe Rulers agree not; but when it ſeeth them in diſcord and quietneſſe; then it reioyceth, truſting that they will be euen ſo vnto them, as it perceiueth them to be amōg themſelues. Wherein ſurely, they are not deceiued; for if the man and his wife doe louingly and gently ſupport and intreate one another, they learne not to diſdaine, or for euery light fault, to be angrie with their ſeruants, or yet for any houſehold wordes, to be vexed or angrie one with the other, but they ſet aſide all haſtie and cruell wordes and correction, with all other things, that iſſue and proceede of a diſdainefull and a furious minde. And the ſeruants are not onely merrie therefore, but alſo they doo their ſeruice the more obediently and cheerefully, ſhewing reuerence vnto the maieſtie, that proceedeth and encreaſeth of quietneſſe and concord. For the husband doth defend his wiues maieſtie, with loue and beneuolence: and the wife her husbands, with honour and obedience.

So that vnitie and concord, cauſeth them to bee eſteemed wiſe, honeſt, and vertuous; and they muſt needes bee good, ſeeing they haue loued ſo long together. But there can be no long amitie or friendſhip, but betweene thoſe that are good, who doo ſuffer and deuour vp thoſe thinges, for the which other men leaue and forſake amitie, and breake off charitie. Neither doth there grow of any other thing ſo great reuerence and maieſtie, as of the opinion and eſtimation of an other mans goodneſſe and wiſedome: the which reuerence, is not onely honoured within the doores, but alſo ſhineth and extendeth it ſelfe into the Citie; ſo that hee is taken for an honeſt man, and accounted to be louing and gentle, ſeeing that he loueth his wife ſo conſtantly; and alſo he is reputed for a wiſe man, conſidering that he can ſo moderately handle ſo difficult and hard matters; and he is reckoned worthy to rule a Common-wealth, that with ſuch wiſedome, diſcretion, and iudgement, doth rule and gouerne his owne houſe; and that he may eaſily conſerue and keepe his Citizens in peace and concord, that hath ſo well eſtabliſhed the ſame in his owne houſe and family. And on the other ſide, none will thinke or beleeue, that he is able to be ruler, or to keepe peace and quietneſſe in the Towne or Citie, who cannot liue peaceably in his owne houſe, where he is not onely a ruler, but a King, and

Lord of all. And in matrimoniall debate and diſcord, the man is more to bee blamed, then is the woman, becauſe that hee, being the chiefe Ruler and head, doth not purge and remedie her of that vice, the which ingendred that diſcord, or elſe patiently beare and ſuffer the ſame. For the blame of all diſcord, is commonly laid on him that is chiefe, becauſe he would not moderate nor ſtay the thing to come to ſuch a ſtrife and diſcord, or elſe becauſe he was not able to do it: In the firſt there appeareth manifeſt malice, in the ſecond impatience and weaknes, the which ought to be farre frorm him that is eſteemed to be moſt worthie, and appointed to rule and gouerne others. And thus he commeth into hatred, for as much as he hath left off to do his dutie and office, when neceſſitie required it. That husband that loueth not his wife aftert hat he hath enioyed her for a ſeaſon, but doth wax feeble & cold, (which is a thing moſt vſual & ordinarie with ſuch as are kindled with bodily luſt and lecherie) is a very beaſt, and no man, hauing no reaſon, but is drawne to thoſe deeds, through the motion of his ſences, which, after the heat is a little paſt, will cleane change their opiniō. Alſo there are other occaſions, that ſhould moue the husband to extend this loue to his wife, in caſe he be not duller then a ſtone. As for that his wife hath ſuffered ſo great trauel and labour, that ſhe hath born & brought him forth children,

The cauſes why the husband ſhould loue his wife

children, the heires of his name and ſubſtance, and the vpholders of his familie: and that ſhee hath forſaken her fathers goods and riches to follow him, and to ſuffer with him both good and euill: and that ſhe ſetting her whole minde now vpon him, knoweth no other father, nor yet any of all her kinne. What one thing ſhall ſuffice, if theſe and others cannot do it? who ſo will then obey nature, humanitie and wiſedome, ſhall euerie day loue his wife more and more. And the better he knoweth her, the more he will truſt her, and ſo open and deſcloſe his loue, and ſhew her greater ſignes and tokens of loue and beneuolence, manifeſting that to be borne and nouriſhed, through the experience of her vertue, and through hope to be continued and kept, that in time to come ſhe may be like her ſelfe, and ſtriue to ouercome herſelfe with vertue. As the husband ought thus to loue his wife tenderly; ſo from her as from a fountaine, he muſt extend his loue alſo vnto her parents and kinsfolks; to the end that they may well know and perceiue, how greatly their couſin doth aide and helpe them, and that ſhee in like manner may vnderſtand, that his beneuolence and loue to her is ſuch, that it redoundeth among her friends and parents, and of this he ſhall receiue no little profit at home. And ſeeing he loueth his wiues kinſmen for her ſake, how much more ought he then to loue her children

The husband muſt loue his wiues kinſfolks, dren, that ſhe in like caſe may loue his, if he haue any: And thus the one ſeeing the mutuall loue of the other, they ſhall knit and couple themſelues in good and ſtedfaſt loue vnto their liues end. The duties which are to bee performed of the husband and the wife, are either pertaining to pietie and godlineſſe, or elſe mutuall ſeuerall duties concerning the parties themſelues.

1. The firſt common duetie is prayer, that they pray together by themſelues. For as they are to pray with others in their families, for things which concerne their houſhold: ſo there are certaine things, which belonging to themſelues, are not to be mentioned in their families, but priuately; as namely, for a godly poſteritie, and that in the birth, the children be comely, and not monſtrous in comming forth, like monſters, which might be a griefe vnto them, or an occaſion that the wicked ſhould ſpeake euill of the Goſpel, &c. And further they are to pray, that they may haue comfort by them, in their well carriage and good behauour: as likewiſe for their houſehold, and diuers other affaires, which they cannot commodiouſly pray for, in their publike families. As *Iſaack* and *Rebecca*, beſides the praiers in their houſe which they vſed with *Abrahams* familie, did alſo pray togeter priuately: as in Geneſ. 25. 21. it is ſayde, *Iſaack* prayed before his wife: for ſo the wordes

ſignifie, that they might haue children.

2, A ſecond dutie of pietie is, that they admoniſh one another. As the husband is to admoniſh the wife, and alſo to teach her; ſo the wife is to admoniſh the husband; and in her place admoniſhing, bringing ſufficient reaſon, is to be heard. For euen as the maiſter is to coūſell the ſeruant, and likewiſe to heare the good counſell of his ſeruaunt, as *Naaman*. 2. King. 5. 13. 14. heard his ſeruant, which counſelled him to waſh in *Iorden*, according to the ſaying of the Prophet: ſo in like maner, the husbands dutie is to counſell and admoniſh his wife: yet ſo, as when he faileth in dutie, he is to heare her good counſell and admonition, either concerning heauenly matters, or earthly affaires: ſhee notwithſtanding conſidering her eſtate & condition vnder him, & in humilitie confeſſing her ſelfe to be the weaker veſſell. 1. Pet. 3. 7.

Their mutuall and ſeueral duties pertaining to themſelues, are: Firſt, the holy familiaritie which ought to be between man & wife: wherby they haue a more familiar vſage one of another, and do more familiarly behaue themſelues in a comely ſort one to another, then any other parties whatſoeuer: in regard whereof *Abimelech* king of *Gerar* (after that *Iſaack* had ſaid of *Rebecca* his wife, *ſhe is my ſiſter*) ſeeing *Iſaack* playing & ſporting with her familiarly (knowing that familiarie which ought to bee be- Gen. 26. 8. 9.

tweene the husband and the wife, and knowing that *Iſaack* was a godly religious man, and therefore would not vſe that kinde of behauiour to any other woman, ſaue to his wife) diſcerned thereby, and concluded certainly, that ſhe was his wife; howſoeuer hee had denied it before: Noting, that a woman is not to be familiar after that ſort with any other man, ſaue her husband; and contrary, that the husband ought not to vſe this familiaritie with any other woman, which hee doth with his wife. And therefore *Prou.* 5.19. we ſee that the wife ſhould be to him, as the louing Hind: namely delightfull, & one in whom he may delight: that as the Hart delighteth in the Hind, ſo the wife ſhould be a delight vnto her husband: & ſo in like maner, ſhe ought to take delight in him.

2. Againe, there is an other mutuall dutie pertaining to themſelues: to witte, that neere coniunction euen in regard of their bodies, for an holy procreatiō of children; in reſpect whereof, the Apoſtle ſaith, the husband hath not power ouer his owne body, but the wife, &c. Only when it is with the wife (as is common to women, *Ezech.* 18.6.) or that ſhee be ſicke of her diſeaſe, hee is not then to haue the vſe of her body, &c.

1.Cor.7.4.

Such as do aſpire and purpoſe to enter into the holy eſtate of Matrimony, are to begin in prayer and holineſſe to God. And hauing

Duties common both to the husband and the wife.

attained to that eſtate, ought to vſe the benefite of marriage, as an holy ordinance of God, in all godlineſſe and puritie, for a remedie againſt the weakeneſſe of the fleſh, and not for the prouocation and luſt to intemperancie. 1. Cor. 7. 2

True it is, that honeſtie of marriage grounded vpon Gods ordinance, doth couer the ſhame of incontinencie: yet not ſo, as that married folkes ſhould defile and pollute that holy eſtate, by admitting all things; but that they ſhould ſo vſe it, as there might bee no exceſſe in diſſoluteneſſe, neither any intemperancie contrary to the holineſſe thereof: ſo that to abuſe it in laſciuious exceſſe, is fornication.

When God created the woman, he ſaid: *It is not good that man ſhould bee alone, I will make him a helpe meete for him.* Gen. 1. 18. But whatſoeuer is ſaid of the woman, that ſhe ſhould be a helpe to the man, muſt alſo bee put in practiſe, and exerciſed by the husband toward his wife, according to the doctrine of the Apoſtle S. *Paul*, 1. *Cor.* 7. whether in auoyding fornication, whether in procuring generation, and the education and bringing vp of childrē, whether in maintaining a family, or for the ſeruice of God, and ſaluation of ſoules.

Hereby it euidently appeareth, that the dutie common both to the husband and wife importeth, that the one ſhould aide and helpe the other.

First,

Firſt, that they may leade their liues in chaſtitie and holineſſe. Next, to auoid fornication. So that the dutie of the husband and the wife, conſiſteth in this, that they liue together in all chaſtitie and pureneſſe, and that they take great heede, and beware of breaking the bond, and infringing, and violating the faith of marriage, by fornication or adulterie, which is a deteſtable ſinne, in the ſight both of GOD and man. If ſuch as wanting the remedie of marriage, by committing fornication, do incurre an offence worthy euerlaſting damnation, what may thoſe deſerue, who hauing a remedy for their infirmitie, do neuertheleſſe ouerflow in adultery? yet is it not inough onely to abſtaine from this abhomination, vnleſſe we alſo forbeare from euery thing, that may ſeeme to tend therevnto, or to containe any beginning, apparance, allurement, or occaſion of euill. Firſt, becauſe, that by the lawe, all this is forbidden, euen in theſe expreſſe wordes: *Thou ſhalt not commit adulterie.* Exo.20.14 For the word adultry, comprehendeth all prouocations, geſtures, ſpeeches: yea, euen vnchaſte lookes. And therefore ſaith Ieſus Chriſt, *Hee that looketh vpon an other mans wife, to luſt after her, hath alreadie committed adulterie with her in his heart.* Mar.5.18. Next, that wee preuent all occaſions of iealouſie, a moſt dangerous diſeaſe, & of great difficulty to cure. For where either the husband or the wife, is tainted with iealouſie, they beleeue euery word that they heare ſpoken touching theyr paſſion, albeit it beare no apparance of truth. And therefore Chriſtian husbands and wiues, muſt ſo beare themſelues, that they incurre no ſuſpition of euill: but rather they ought to practiſe this, as wel to auoid occaſiō of offence, as for feare, leaſt iealouſie ſhould conuert marriage into a moſt miſerable and wretched eſtate.

Their care and burthen to maintaine their family, is common to them both: yet ſo, as properly the husband is to get it, and to bring it in, and the wife to order and diſpoſe it. Howbeit the dutie of the wife, or of the husband, doth not ſo exempt either of them, but that ſhee alſo according to her abilitie and power, muſt helpe her husband to get it, and he likewiſe in his diſcretion, direct her in the diſpenſation thereof. Pro.20.14. *Hee that doth not orderly gouerne his houſe, ſhall inherit the winde* (ſaith *Salomon.*) And order conſiſteth in this, that the husband follow his buſineſſe, traffique, or calling, without any moleſtation of the wife, who ought not to meddle or controle him therein, but with great diſcretion and gentleneſſe, as alſo the husband is not to deale, but ſoberly & in great diſcretion with affaires that are proper to the wife. The man is iealous of his authoritie and reputation; and the woman inclined to ſuſpect her ſelfe to bee deſpiſed. Wherefore, as the husband cannot well abide, that his wife ſhould ſhew her ſelfe more skilfull and wiſe in his buſines then himſelfe: ſo cannot the wife ſuffer, that her husband ſhould deſpiſe and account her a foole, by meddling with her ſmall houſehold affaires.

As the dutie therefore of the husband and wife, conſiſteth in looking to that which is aforeſaid, to the end, their marriage may be quiet, and themſelues liue together in loue: euen ſo an idle and vnthriftie husband, & a prodigall and ſlouthfull wife, are two ready wayes to deſtruction. The husband that hath ſuch a wife, caſteth his labours into a bottomles ſacke: and the wife that is matched with ſuch a husband, draweth a Carte hauie loden, through a ſandy way without a horſe.

Such a husband, eſpecially, if idleneſſe draw him to loue & haunt Ale-houſes & Tauernes, is cruell to his wife and children: and ſuch a wife confoundeth her husband, and bringeth reproch and pouertie to her whole familie. The remedie for the husband, that hath ſuch a wife, is patience, with diſcreet admonition and praier to God: as alſo the helpe for the wife that hath ſuch a husband, is tolleration, gentle exhortation, and cheerefull and louing entertainment of her husband, whereby to induce him willingly to keepe home.

They are alſo to be mutual helpers, ech to other, in matters concerning their own ſaluation and the ſeruice of God. Firſt if one of them (as ſaith the Apoſtle) bee an vnbeleeuer, the other muſt labour to drawe his partie to the knowledge of the truth. Saint *Paul* exhorting the husband and wife, of contrary religions, not to part, but to dwell together, addeth a notable reaſon ſaying: *What knoweſt thou ô man, whether thou ſhalt ſaue thy wife: or thou ô woman, whether thou ſhalt ſaue thy husband?* therein declaring that the faithfull perſon in dutie is to labour and indeuour to winne his partie to the knowledge of the truth, and ſo to ſaue her.

Saint *Peter* exhorteth wiues to be ſubiect to their husbands, albeit vnbeleeuers, and ſuch as not obey the word; that ſo without ſpeech, *by their holy and vertuous conuerſation, they may win them.* 1.Pet.3.1.

Secondly, if both be beleeuers, their dutie is, to confirme and ſtrengthen each other, in the time of perſecution, that they conſtantly follow Ieſus Chriſt. They are alſo each to helpe and comfort other, if either of them happen to fall into any fault or ſinne. They ought alſo each to perſwade other to charitie, to relieue the poore, diligently to frequent Sermons, to vſe prayers and ſupplications, and praiſe & thankſgiuing to the Lord, to comfort each other in the time of afflictions; to be ſhort, either to exhort other, to walke in the feare of God, and in all duties and exerciſes beſeeming the children of God. In this manner did that holy woman *Elizeus* Hoſteſſe exhort her huſband to prepare a chamber for the Prophet to lodge in. Saint *Paul* alſo ſaith, that women deſirous to learne, ſhould queſtion with their huſbands at home. Wherefore hee ſheweth, that the husband ought to be inſtructed, as that he may be readie to inſtruct his wife at home. And therefore the husband after the example of the Bee) ſhould euery where gather euery good inſtruction, that he might be able impart it to his wife, and by hauing communication, acquaint her theirwith.

2.*king*.4. 10.

1.*Cor*.14. 35.

There are other duties, which bee common both to the husband and the wife, as among the reſt, ſuch as proceed of the vnion and coniunction of marriage, whereof it is ſaid, *They are one fleſh*: Gen.2.24. Matth.19.5. And of this vnion proceedeth the mutuall loue betwixt them. *For no man* (ſaith the Apoſtle) *hateth his owne fleſh, but loueth and cheriſheth it.* But for as much as this foundation of this mutuall loue, is the vnitie of marriage, whereby the husband and the wife, are made one fleſh, the husband as the head, the wife as the bodie: it followeth, that this loue muſt be ſtedfaſt, not variable, and that the vnion of mariage continue notwithſtanding, whatſoeuer befall eyther the husband or the wife. Notwithſtanding whatſoeuer complexions (we ſay) natures and

Ephe.5.15.

Titus.2.4

and infirmities may appeare, whatſoeuer ſickneſſe, loſſe of goods, iniuries, griefes, or other inconueniences that may ariſe, yet ſo long as the foundation of loue, that is the vnion of marriage doth continue, ſo long muſt loue and affection remaine. God commandeth vs, to loue Mat.5. 44. our neighbours as our ſelues, becauſe they be of our fleſh. Albeit therefore, that hee contemne, hate, offend, or wrong vs: albeit he be our enemie, and in reſpect of himſelfe deſerueth not that we ſhould loue him, yet becauſe hee is of our fleſh, the foundation of loue remaineth, we muſt loue him. How much rather ought they to put this in practiſe, who by the bond of marriage, are made one fleſh? The rather, becauſe the vnion betweene man and wife, is without compariſon more ſtreight, and bindeth them each to loue other much more, then the coniunction, whereby man is vnitied vnto his neighbour.

But this is the miſchiefe, that in many, their loue is not grounded vpon the vnion of marriage, but vpon beautie, riches, and other carnall and wordly conſiderations, ſubiect to change, alteration and loſſe.

This corruption that reſpecteth beautie, is olde, and noted to bee among the cauſes of the flood. Gen.6.2. *The ſonnes of God* (ſaith *Moſes*) *ſeeing the daughters of men were faire, luſted offer them, and tooke them in marriage.* But indeed,

deed, it is money that maketh loue, and riches ingender affection, witneſſe the experience of our dayes. Yet ſuch loue, reſembleth onely a fire of ſtrawe, which is but a blaze, and is ſoone out, vnleſſe it be continued with great wood, or other like ſubſtance. Loue growing of beautie, riches, luſt, or any other like ſlight, vncertaine, and fraile groundes, is ſoone loſt and vaniſhed, vnleſſe it bee maintained with the conſideration of this vnion, of two in one fleſh, and the vertues thereto adioyned: and therefore muſt euery man thinke vpon this vnion in marriage, that hee may enioy, nouriſh, and continue the loue, that thereof proceedeth, the rather, becauſe ſuch loue is the nurſe of concord, that maketh marriage happy, as contrariwiſe, the want of this loue, is the fountaine of ſtrife, quarelling, debate, and other like afflictions, that conuert the paradice of marriage into a hell. For diſſention betweene man and wife, is the trouble and ouerthrow of the houſehold.

They that will auoyd ſuch ſtrife, muſt therefore loue each other: and eſpecially, they muſt haue care hereof, when they are firſt married. For as a veſſell made of two peeces, and glewed togither, may at the firſt be eaſily broken, but in time groweth ſtrong: ſo is it alſo with two perſons, that are glewed or ioyned togither, by the bond of marriage.

This loue, the mother of peace, will ingender a care and dutie, each to ſupport other, and ſo to practiſe the ſame, which Saint *Paul* requireth in all beleeuers: that is, *To be gentle one to an other, friendly, and each to forgiue other, euen as God hath forgiuen vs through Chriſt.* Let the husband thinke that he hath married a daughter of *Adam*, and all her infirmities: and likewiſe let the woman thinke that ſhe hath not married an Angell, but a childe of *Adam*, with his corruption. And ſo let them both reſolue to beare that, that cannot be ſoone amended. Let not the body complaine of the head, albeit it haue but one eye: neither the head of the body, albeit it be crooked or miſhapen. Such defaults do neuer breake vnion and loue betweene the head and the body: neither muſt the infirmities of the husband or the wife, infringe the loue that proceedeth of the vnion and coniunction of marriage. If the husband be giuen to brawling, or the wife to chiding, let them both beware of giuing any occaſion.

The Bell hath a loud ſound, and therfore he that will not heare it, muſt beware how he pulleth the rope and ſhake it: ſo if the one will begin to chide without a cauſe, let the other bee either deafe and ſo not heare it, or dumbe, and ſo make no anſwere. So that where the husband is deafe, and the wife blinde, marriage is quiet and free from diſſention. Whereby is meant, that the wife muſt winke at many infirmities of her husband, as if ſhe ſaw them not, and the husband put vp many ſhrewde ſpeeches of his wife, as if he heard them not. Neither can it be any reproach to the husband and wife, ſo ſtedfaſtly vnited, to practiſe this dutie, conſidering that *Dauid* proteſteth, that he vſed the like patience and deſcretion among his enemies: *They that ſeeke after my life, lay ſnares, and they that goe about to doe me euill, talke wicked things, and imagine deceit continually: But I as a deafe man, heard not; and am as a dumbe man which openeth not his mouth. Thus I am as a man that heareth not, and in whoſe mouth are no reproofes.* *Pſal.38.12.*

This vnion betweene man and wife, doth alſo engender that dutie which the holy Ghoſt noteth, ſaying: *For this cauſe ſhall a man leaue his father and mother, and cleaue to his wife.* *Mat.19.5.* *Ephe.5.31.* And alſo the wife in the like reſpect, is bound to the like dutie toward her husband. Not that mariage exempteth any from their due honour and obedience to parents, but to declare that the vnion betweene man and wife, is greater, then betweene the children and the parents. And indeed, the true loue of the husband to the wife, and of the wife to the husband, ſurmounteth all loue of children to their parents.

The husband and the wife, haue their ſecret counſels and communication of matters concerning their profit and commoditie. The wife is more obedient to her huſband, and the huſband more deſirous to pleaſe his wife, then their parents: yea, and at length it falleth out, that they depart from their parents, to keepe houſe by themſelues. And this plainely appeared in *Lea* and *Rachel* being ſiſters, and the wiues of *Iacob*. For *Iacob* grieued at the wrong offered him by their father *Laban*, boldly made his moane to them.

Gen.26.

Wherevpon they alſo complaining of their father, agreed with *Iacob*, and conſented together, to leaue their father, and to follow their huſband *Iacob*. Herein likewiſe conſiſteth another dutie of the huſband to the wife, and of the wife to the huſband: namely, that they ſhew no greater ſecrecie or communication, of their houſehold affaires to their parents, then mutually each to other: and this rule is eſpecially to be put in practiſe, when there groweth any diſcontent betweene themſelues. For if the huſband ſhall complaine to his parents of his wife: or the wife of her huſband, ſuch dealing might breed a moſt daungerous iealouſie, and conſequently perhaps irreconciliable diſſention and ſtrife. But if it ſhould grow to any complaint, it were requiſite, ſo diſcreetly to proſecute the matter, as that the wife ſhould come to her huſbands parents, and the huſband to the wifes parents. So would all cauſe of iealouſie ceaſe, and the complaint procure moſt aſſured remedie.

This loue and agreement in marriage produceth yet another dutie, common both to the husband and the wife. And that is, that they neuer ſeeke; neuer once thinke of, diuorce. And to that ende, let them remember what is written: *That which God hath ioyned together, let no man put aſunder.* Likewiſe, that nothing but adulterie, may ſeparate thoſe that are vnited by marriage.

Mat.19. 6.

All other agreements and contracts, made by mutuall conſent, may bee broken and diſſolued, by the like conſent of both parties: but in the contract of marriage, Almightie God commeth in a witneſſe: yea, hee receiueth the promiſe of both parties, as ioyning them in that eſtate.

And this doth *Salomon* note, where hee obiecteth to the Harlot, that ſhee hath forgotten the couenant or alliance of her God. But *Malachie* ſpeaketh more plainly, and giueth a reaſon, why God puniſhed ſuch husbands, as leauing their lawfull wiues tooke others: *Becauſe* (ſaith he) *the Lord hath beene witneſſe betweene thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed; yet is ſhee thy companion, and the wife of thy couenant.* The promiſe therefore to God cannot be broken, but onely by his authoritie.

Pro.2.17.

Mala.2. 14.

In the dayes of *Moſes*, husbands were eaſily and ſoone intreated to forſake their wiues,

by giuing them a Bill of diuorce: yet ſo farre was this courſe from being lawfull, that contrariwiſe, Ieſus Chriſt ſaith, that it was tolerated
Mat. 19. 8. onely in reſpect of the hardneſſe of husbands hearts, who otherwiſe would haue vexed their wiues, and intreated them cruelly.

And this libell containing the cauſe of diuorce, and putting away of the woman, did iuſtifie her and condemne the man. For ſeeing it was neuer giuen in caſe of adultrie, (which was puniſhed with death) all other cauſes alled-
Leuit. 20. 20. Iohn. 8. 5. ged in the libell, tended to iuſtifie the woman, and declare that ſhe was wrongfully diuorced, and ſo condemned the husband, as one that contraried the firſt inſtitution of marriage: whereto, Ieſus Chriſt condemning this corruption, doth returne them, ſaying; *It was not ſo from the beginning*: and therefore, *whoſoeuer*
Mat. 19. 8. *ſhall put away his wife, except it bee for whoredome, and marrieth another, committeth adulterie: and whoſoeuer marrieth her which is diuorced, doth commit adultrie with her*. So ſtraight is the bond of marriage.

Hereof it followeth, that notwithſtanding, whatſoeuer difficulties that may ariſe between the husband and the wife, whether it be long, tedious, and incurable ſickneſſe of either partie: whether naturall and contrarie humours, that breede debate, wrangling, or ſtrife, about houſehold affaires: whether it be any vice, as if the if the husband bee a drunkard, or the wife a slouthfull, idle, or vnthriftie huswife: whether either partie forſake the truth, and profeſſion of religion, and to fall to idolatrie or hereſie: yet ſtill the bond of marriage remaineth ſtedfaſt, and not to bee diſſolued. Neither may they be ſeparated, euen by their owne mutuall conſent. For as the holy Ghoſt hath pronounced: *That which God hath ioyned together, let no man put aſunder*. And therefore Saint *Paul* ſaith: *If any brother hath a wife, that beleeueth not, if ſhe be content to dwell with him, let him not forſake her: and the woman, which hath a husband that beleeueth not, if hee can bee content to dwell with her, let her not forſake him.* Alſo becauſe ſome did ſuppoſe that the vnbeliefe, in any of the parties, might breed ſome pollution or diſquiet in marriage, hee anſwereth no. His reaſon is; *For the vnbeleeuing husband, is ſanctified by his beleeuing wife: and the vnbeleeuing wife, by her beleeuing husband.* And this he proueth by affirming, that the children iſſuing of ſuch a marriage, be holy: that is to ſay, partakers of the couenant of God, and conſequently accepted into the fellowſhip of the Church. Onely he addeth this exception: *If the vnbeleeuing man depart and forſake the beleeuing wife, ſhee is not ſubiect to follow him.* And yet muſt this bee vnderſtood, where ſuch departure ariſeth, eyther vpon hatred, that he beareth

Mat.19.6.

1.Cor.7.12.

reth to the true religion that his wife profeſſeth, or vpon a deſire to vſe polluted and falſe religion. For herein cannot his wife follow him, without danger of defiling and depriuing her ſelfe of the profeſſion of the trueth, together with the foode of her ſoule.

Likewiſe, where Saint *Paul* ſpeaking of the husband and wife, both beleeuers, ſaith: *If the woman depart from her husband, let her remaine vnmarried, or bee reconciled to her husband*: hee therein meaneth not, that it ſhall bee lawfull for the woman, becauſe ſhe cannot beare the troubleſome nature of her husband, or to auoide ſtrife and debate, to depart and liue as a widdowe: but onely he ſheweth, that when the husband vpon ſuch like occaſion, ſhall put away or caſt off his wife, yet is not ſhe at her libertie to marrie another, but muſt remaine vnmarried, and labour to bee reconciled. And therefore thoſe women, which vpon the hard dealing, or troubleſome diſpoſitions of their husbands, doe forſake them, are greatly to bee reproued, as thereby giuing occaſion of great miſchiefe and trouble, as alſo are thoſe husbands, who vpon like occaſion doe forſake their wiues. For ſeeing nothing may make diuorce but Adulterie, euery purpoſe and determination, to part vpon any other occaſion or reaſon, is reſtrained by Gods ordinance, and the law of marriage. And for

1.Cor.7. 11.

as much, as it is not lawfull for vs to continue in ſuch ſeparatiō, the whole courſe of our liues: neither is it lawfull ſo to abide at all, eyther ſo much as to enter thereinto: if therefore, vpon ſuch occaſion, the husband forſake his wife, or the wife her husband, rather then to continue the miſchiefe begun, let them returne together againe, and thinke, that the ſhorteſt follies doo leaſt hurt.

Obiection. If they alledge their entreatie, in their opinion, intollerable, and their nature ſo contrary, that they cannot liue without ſtrife and debate: alſo, that being aſunder, and quiet in conſcience, free from trouble, they may the better apply themſelues, and employ theyr time in prayer: Anſwere. the anſwere is, that ſuch infirmities muſt not diſſolue, or breake the bond of marriage, and their duties to liue together; but let them thinke that GOD hath called them to the exerciſe of patience, which vpon heartie prayer hee will graunt to them: let them labour, each to beare with other, that they may liue in peace, and continually pray to GOD, to giue them grace ſo to do: let them remember, that the diuell transformeth himſelfe into an Angell of light, when by propounding a dutie to liue in quiet, and conſequently a meane to pray vnto GOD, for the compaſſing thereof, hee induceth them to gaine-ſay Gods prohibition, and alſo to ſeparate that, which God hath ioyned togither. For as the coniunction commeth of God, ſo the ſeparation and diuorce proceedeth from the diuell.

If they reply, that by liuing aſunder, ſo that they marrie not againe, they breake not the bond of marriage; let them remember, that marriage being ordained for a remedie againſt fornication, for the generation and bringing vp of children, and alſo for a helpe each to other in mutuall ſocietie, and inſeparable conuerſation of life, yet doth there appeare no token or effect of marriage, in thoſe that liue aſunder, albeit they marrie not againe. So that the benefite of marriage conſiſteth not onely in the procreation of children, but alſo in the naturall ſocietie of the two diuers ſexes. Otherwiſe it could not be ſaid, that there were any marriage betweene two old folkes.

This vnion of marriage, yet teacheth vs an other dutie, common both to the man and to the wife, which is, that their goods be common betweene them. That Common-wealth may in ſome ſort be ſaide to be happie, where they haue no vſe of theſe wordes: *Mine, and thine*: but in marriage eſpecially, they ought not to be heard. If the wife haue brought moſt goods in marriage, the marriage once conſummate and made, her part is gone, and they are gone, and they are made common: as alſo are the debts, whether hers, or her husbands. And therfore can neither of them ſay: This is mine, but this is ours. When a woman hath brought great goods, yet may ſhee not ſay, I will do with mine owne what I liſt: for ſhe her ſelfe is not her own, but her husbands.

The husband, as the head and chiefe guide of the family, muſt haue the cuſtodie, and chiefe gouernment of the goods in the houſe: yet may he diſcharge himſelfe of the whole, or of part, as himſelfe ſhall thinke meete and conuenient. Yet let him remember, that he intreat her not as a ſeruant, by giuing her money, as it were in miſtruſt, or with condition to returne him a particular account: for the husbandes miſtruſt doth many times prouoke the woman, and the wiues vaine expence breedeth miſtruſt in the husband. But the faithfull & diſcreet employment, and good vſage of the wife, and her husbands confidence in her, will procure, that as the goods be common to both, ſo each a like ſhall vndertake the cuſtodie and employment of the ſame. 1.Cor.7. 29.

Hereunto, for a concluſion of this point, we will yet adde two duties, common both to the husband and the wife. The firſt, that they dayly pray to God to giue them grace, to liue togither in peace and loue, and that each may bee a helpe to others ſaluation. Let all ſuch as deſire to enioy ſuch a felicitie, vnderſtand, that 1.Pet.3.7.

they muſt daily pray to GOD for the obtaining thereof. And let thoſe that liue in ſtrife and debate, examine themſelues, whether they haue no cauſe to impute their miſerable eſtate, to their neglect of this dutie. The ſecond, conſiſteth in the practiſe of the ſame: which Saint
1.Cor.7.29. *Paul* teacheth, ſaying: *Let thoſe that be married, bee as if they were not married.* But how? by ſo enioying the commoditie, and contentation of marriage, that the benefite of their coniunction, breede no diuorce betweene God and them: likewiſe, that thereby they be not hindered, or made ſlacke in any dutie toward God and their neighbours: as alſo that no affliction depending or proceeding of marriage, withdrawe them, or force them to reſolue any thing contrarie to the vnion of marriage, and their chriſtian profeſſion that they bee the children of God.

The particular duties of the husband toward the wife, are: firſt to protect her, to haue regarde and care ouer her, &c. *Ruth.* 3. 9. Secondly, that hee vnfeignedly loue her, out of which fountaine, ſpringeth this dutie, that he muſt beare with her infirmities, and not, by and by, to enter into bitterneſſe and wrath;
2.Pet.3.7 *Coloſ.* 3. 16. To the ſame end Saint *Peter* exhorting husbandes to behaue themſelues diſcreetely, and with knowledge and wiſedome toward their wiues, he requireth of them two

things: Firſt, that they neuer ſay nor doe any thing, that may iuſtly offend their wiues: as ſome there bee, who beeing prodigall, great ſpenders, or idle and ſlacke in their buſineſſe, do cauſe their wiues and children to languiſh in pouertie: others, who haunting Tauernes, Ale-houſes, and Gaming, doe conſume and waſte that, that ſhould maintaine their family: others, who comming home drunke, doe beat and vexe their wiues, and as it were, driue them into diſpaire: others, who by vild and bitter ſpeeches, by threatnings, and other vnchriſtian actions, vnworthy a husband, do prouoke their wiues, and ſo ſtirre vp ſuch ſtrife and debate, as doe conuert the comfort of marriage into an hell. Seeing therefore, that the husband is head, hee ought in ſuch wiſedome, reaſon, and diſcretion to beare himſelfe, that hee giue his wife no iuſt occaſion of offence or prouocation: yea, he muſt remember that if the head be drunke, the whole bodie is in danger of weake gouernment, euen of lying in the myre.

Secondly, that albeit the wife ſhould miniſter iuſt cauſe of griefe and diſpleaſure, yet that the husband ſhould not thereof take occaſion againſt his wiues infirmities, or enter into bitterneſſe, tauntes, or diſquietneſſe: but diſcreetly, and patiently beare with her, that ſo they may quietly and louingly liue together.

The hurt or weakeneſſe of any one member of the bodie prouoketh not the head to wrath or bitterneſſe: but rather to compaſſion, and an inclination to helpe it. And indeed, whereas God hauing created woman the weaker veſſell, as Saint *Peter* noteth, did ſo ioyne her to man; it was not to the end, that hee ſtriuing with ſo fraile a veſſell, ſhould bruiſe and breake it, but that by gentle and diſcreet intreating, he ſhould quietly enioy the helpe, that God hath giuen him.

Let him therefore, after the counſell of Saint *Peter*, ſo reſpect her, as one, who albeit ſhe be 1.*Pet*.3.7. weake, is neuertheleſſe a profitable veſſell for *Gen*.3.18. him. Moreouer, let him loue and honour her, as one, whom, notwithſtanding the frailtie of her ſexe, God hath ſo honoured, & Ieſus Chriſt ſo loued, that being together with man, redeemed with his blood, ſhee is, together with her huſband, coheire of life euerlaſting.

A chryſtall Glaſſe, is a precious and profitable veſſell, yet brittle: ſo is the married woman. For albeit ſhe be brittle, yet is ſhe profitable to her huſband, and precious in the ſight of God, as a childe of God, and member of Chriſt. As therefore a man doth more carefully take heed of breaking ſuch a glaſſe, then ſome earthen or tinne veſſell, the one being more baſe, and the other more ſtrong: ſo likewiſe ſhould the huſband haue ſuch regard of the frailetie of his wife, that hee may beare with her, and intreate her with gentleneſſe and diſcretion; that hee may vſe her, as a precious and pofitable veſſell, to his comfort and ioy. And in as much as praier is an excellent ſeruice, that God requireth of vs, and the readie meanes to purchaſe his bleſsings, let the husband diſcreetly beare with his wife, leaſt otherwiſe through their ſtrife and contention, their prayers (as Saint *Peter* ſaith) be letted and interrupted. 1.Pet.3.7.

Yet muſt we not ſay, but the husband, both may and ought to tell his wife of her infirmities, that ſhe may amend. But here wee are to enter into conſideration of ſundry points. Firſt he is eſpecially to reproue her offences againſt God: As when *Rachell* ſaid vnto *Iacob*: *Giue me children or elſe I die*: hee reproued her of importunitie, ſaying: *Am I in Gods ſteed, who hath withholden from thee the fruite of thy wombe?* Alſo when *Iobs* wife ſaid to her husband: *Doeſt thou abide in thy intigritie? Curſe God and die*: he wiſely reproued ſuch a wicked ſpeech ſaying: *Thou ſpeakeſt as an vnwiſe woman. What? ſhall wee receiue good at the hand of God, and not receiue euill?* Secondly, that it bee with gentleneſſe and teſtimonie of good will: as *Elkanah* dealt with his wife *Hanna*, when ſhee mourned becauſe ſhe had no children. And indeed it is meete, that the husband ſhould reproue his wife louingly, rather by perſwaſion, then

Gen.30.1.

Iob.2.9.

1.Sam. 1.

then by force. For as in a great ſtormie winde, a man lappeth his cloake about him, and holdeth it faſt for feare of looſing it; but when the winde is downe, and the weather calme, he letteth it hang eaſily: ſo when husbands will (as it were) perforce wreſt away their wiues infirmities, many of them will obſtinately reſiſt; yet contrariwiſe, by ſweet wordes, and louing exhortations they might be wonne voluntarily to forſake them.

Thirdly, the husband muſt ſeeke diligently to remoue the occaſion and ſtone, whereat his wife ſtumbleth, and taketh occaſion of griefe. So when *Sarah* was moued againſt *Abraham*, because of *Agar*, and obiected vnto him, albeit wrongfully, that hee was the cauſe that ſhee contemned her: bearing with his wife, hee remoued the cauſe of the contention, in ſuffering her to turne *Agar* out of doores.

Gen. 16.

He muſt alſo take heed, that he himſelfe bee not tainted with the ſame vice, which hee reproueth in his wife, leaſt ſhee ſtop his mouth, with the reproach of the ſame fault: but rather by giuing her example by the contrarie vertue, let her be induced and led to follow him. In reprouing the wife, the husband muſt alwayes vſe ſuch diſcretion, that ſhee bee not brought into contempt: and therefore it ſhould neuer bee done in the preſence of moe then themſelues. For as it is meere folly for a husband to praiſe and commend his wife in company: ſo is it as dangerous, to checke and reproue her before witneſſe. For indeede thereof it commeth, that women, not being able to beare that diſgrace, will reply, and ſo prouoke ſtrife, & diſſention in open preſence, which wil redound to great reproach and offence. And therfore, as the husband muſt not flatter his wife, ſo hee muſt not reproue her before ſtraungers.

A wiſe husband, and one that ſeeketh to liue in quiet with his wife, muſt obſerue theſe three rules: Often to admoniſh; Seldome to reproue; And neuer to ſmite her.

Let the husband alſo remember, that the infirmities of his wife, muſt be eyther taken away, or borne withall. So that he that can take them quite away, maketh his wife farre more commodious and fit for his purpoſe: and hee that can beare with them, maketh himſelfe better, and more vertuous.

The husband is alſo to vnderſtand, that as God created the woman, not of the head, and ſo equall in authoritie with her husband: ſo alſo he created her not of *Adams* foote, that ſhee ſhould be troden downe and deſpiſed; but hee tooke her out of the rib, that ſhe might walke ioyntly with him, vnder the conduct & gouernment of her head.

And in that reſpect, the husband is not to commaund his wife, in manner, as the Maiſter his ſeruant, but as the ſoule doth the body, as being conioined in like affection and good wil. As for the ſoule in gouerning the body, tendeth to the benefite and commoditie of the ſame: ſo ought the dominion and commandement of the husband ouer his wife, to tend to reioyce and content her.

To conclude: As God hath teſtified his ſingular goodneſſe vnto man, in creating him an helper to aſſiſt him: ſo let him conſider, in how many ſorts ſhee is to him a helper, to paſſe ouer this life in bleſſedneſſe. And let this daily ſeeking of ſuch a benefit receiued at the handes of God, induce and ſtirre him vp to render thanks, and to diſpoſe himſelfe to vſe it well, to his owne comfort and ſaluation: and not to abuſe it, to the deſtruction both of himſelfe and his wife. But if he chaunceth (as many doo) vpon troubles, and afflictions in marriage, let him remember, that the ſame doo proceede, not properly from marriage, but from the corruptions of the parties married: and for his part, lette him ſtudie to amend his infirmities and faults, by amendment of life: and withall, pray to God to graunt the like grace vnto his wife; to the ende, that the more they recouer the Image of God, the more feeling they may haue of the felicitie of marriage, which *Adam* and *Eue* had enioyed, had they continued, as they were created, in the Image of God.

And the particular duties of the wife to the huſband, are principally theſe: Firſt, that ſhee be a helper vnto him. Secondly, that ſhee be obedient vnto him, &c. Theſe ſpeciall duties are partly touched before, and partly afterwards.

As loue matrimoniall is greatly allowed of God, and much commended of all good men, as an ordinate, holy, and godly loue: ſo contrariwiſe, hatred, diſſention, ſtrife, debate, vnquietnes and frowardnes in marriage, highly diſpleaſeth God, and much grieueth all good and godly men. And therefore the diuell, the enemie of all vnitie, concord and agreement, laboureth by all means he can, (eſpecially at the firſt comming of the married folkes to dwell together) to ſow diſſention, & diſcord, and to cauſe them not to agree, but to diſlike one of the other; againſt whom they muſt diligently watch, by feruent and earneſt praier to God, that the diuel preuaile not againſt them, by ſuch too early diſagreement. For as two boordes, if at the firſt they bee not well coupled and ioyned together, are neuer faſtned right afterwarde, but if the firſt coupling and ioyning together bee good, then can there afterward no violence driue the boords aſunder, yea, the whole boord doth ſooner breake, then the glewing of them together: euen ſo the husband and wife muſt bee very carefull and diligent, that their firſt cohabita-

The beſt pollicie in marriage, is to begin well:

tion and dwelling togither, be louing, delectable, and friendly; and not ſeparated through any ſpightfull contention or diſcord: ſo ſhall the whole eſtate of their marriage bee more comfortable, and proſper the better as long as they ſhall liue. And though there happen to ariſe any ſparke of diſcord betwixt them, yet let them beware, that at the laſt there be not too much diſpleaſure, diſdaine, and inconuenience kindled thereby. For if at their firſt dwelling together, there ſhall fall out ſuch vntowardneſſe, and vncomely diſcord, then will it now and then be breaking out. Euen as it fareth with great woundes, and broken legges or armes, which ſeldome are ſo throughly healed, but ſometimes they haue paine at the change of the weather: ſo likewiſe, if married folkes behaue themſelues thus vntowardly and vnhoneſtly the one towards the other at the firſt, and if iars and diſcord be once begun betweene them; the old canker of hatred will breed againe, though it bee ſcaled afterwarde. Let the one therefore learne betime to be acquainted with the nature and conditions of the other, and to apply themſelues according to the ſame, in as much as they muſt needes dwell together, one to enioy an other; and the one to liue and die with the other; and ſo ſtedfaſtly and vnfainedly to loue one the other, that neither of them haue any thing ſo deare, which they cannot be content to giue and beſtow one vpon the other: yea, euen their owne life, if need require. And therfore huſbands and wiues muſt euen at the beginning of their marriage giue their diligence, that all iniuries and offences may bee auoided: for tender and ſoft loue is ſoone diſſolued and broken. So that this new loue and coniunction of the minde, muſt be nouriſhed with benigne, ſweet, and gentle conuerſation, vntill it be ſo increaſed & faſtned, that no great ſtorme bee able to diſſolue or breake it. And all ſuſpition muſt be at all times, but ſpecially at the beginning of matrimonie, eſchewed and ſhunned, leaſt they ſhould firſt begin to hate, or euer they begin to loue: yea, and they muſt beware they doe not faine any ſuſpition, nor receiue it of any light occaſions and coniectures: for vnto ſuch they in no wiſe muſt giue eare, although there were ſome ſhew and great appearance of likli-hood. And this will bee a good meanes to effect and worke this, namely, if they accuſtome themſelues to ſpeake kindly, louingly, and cheerfully one to another. For as the auncient counſellors of king *Salomon* gaue wiſe aduiſe and counſell vnto *Rehoboam* king of Iſraell, to the ende that he might win the loue and good liking of the people: *ſpeake kindly vnto them* (ſaid they) *and they will ſerue thee for euer after*; which counſell not being followed, great inconuenience and miſchiefe after befell vnto him. Euen

1. *King.* 12.7.8. &c.

ſo likewiſe, if the husband bee deſirous to procure
the loue of his wife, and to winne her to
God; or if the wife be deſirous, and would alſo
procure the loue of her husband, and win him
to God; then they muſt drawe one to another
with ſweet and gentle words of loue, ſpeaking
Iudg. 19. kindly one to another: becauſe *gentle words do*
3. *pacifie anger*, as water quencheth fire. But if
Pro. 15.1. they ſhall vſe taunts, or words of repoach and
deſpight one againſt another, much hurt then
Gal. 5.9. may enſue thereof: *for a little leauen ſowreth
the whole lumpe.* And therefore let them vſe to
giue one to the other their dutifull names and
titles, and to eſchue and ſhun the contrary. For
example, like as the ſpightfull Iewes, which hated
the Lord Ieſus, would not vouchſafe to giue
him his name, when they talked of him, or with
him, but to ſhew their vtter diſlike of him, they
vſed to ſay: *Is this he?* or, *art thou hee that wilt*
Ioh. 7.11. *doe ſuch a thing? Is not this hee. &c.* againe,
15.35. *Whither will hee goe that wee ſhall not finde him?*
they would not ſay, Is not this Ieſus Chriſt? or
the Sonne of God? but they vſed a moſt deſpightful
kind of ſpeaking, which did bewray
abundance of malice that was hidden in their
hearts. Euen ſo it ſometimes falleth out betwixt
the husband & the wife, betwixt the father and
the ſonne, betwixt the maiſter and the ſeruant,
&c. that they could ſpeake dutifully one to another,
but contempt and diſdaine, anger and

malice, will not ſuffer the one to affoord vnto the other their due names and titles, leaſt they ſhould be put in minde of thoſe duties, which thoſe names require. Whereout Sathan ſucketh no ſmall aduantage: whereas many times the very name of husband, or wife, father or ſonne, maiſter, or ſeruant, &c. doth greatly help to perſwade the minde, and to winne the affection: yea, the very mentioning of theſe names doth oftentimes leaue a print of dutie behinde in the conſcience.

Husbands muſt not forget this point, namely, that it is not ſufficient for them to declare, and outwardly make a ſhew of a godly life, in words and precepts onely, but alſo in life and deede: ſo that two things are very neceſſarie for them to rule withall: to wit, wiſedome, and example, and that they themſelues fulfill the thing that they command to be done. The life and outward conuerſation of a man, whether it be good or euill, doth not onely perſwade, but alſo conſtraine and inforce. We do ſee how mightie and auaileable this or the like exhortation of a Captaine is in the time of warre and battell: Oh my ſouldiers, do that yee ſhall ſee me doe: the which contempt of death in the Captaine, doth ſo creepe through the whole hoſte, that there is not one, be he neuer ſo feeble and weake hearted, that doth eſteeme his life, for the which he perceiueth that his Captaine careth ſo little. Thus did Chriſt with his Apoſtles and Martyrs, draw the worlde vnto the Chriſtian faith; Leuiticus 11.44. and 19.2. and 20.7. & 21.8. Iohn 13.15. Phil. 3. 17. 1. Tim. 1.16. 2. Theſſ. 3.9. For as they liued, ſo they ſpake; and as they ſpake ſo they liued. Therefore if the husband would haue his wife to bee temperate, quiet, chaſte, painfull in her calling, religious, &c. then he muſt be carefull that hee be not diſtempered, vnquiet, no whoremonger, not careleſſe in his calling; nor irreligious, &c. So that if hee commaund any thing to be done, he muſt firſt looke that he deny not to do the ſame himſelfe; and ſo ſhall his wife and familie obay the ſame, and bee the more readier and willinger to doe it, being both honeſt and lawfull to be done.

The very name of wife, is like the Angell which ſtayed *Abrahams* hand, when the ſtroke was comming. If *Dauid* because hee could not expreſſe the commoditie and comfort of vnitie, and brotherly loue, was faine to ſay: *Oh how good and ioyfull a thing it is, for brethren to to dwell together in vnitie?* then let husbandes weight and conſider, how harſh and bitter a thing it is for them and their wiues to dwell together in enmitie and ſtrife. For the firſt yeere after marriage, God would not haue the husband go to warre with his enemies, to the ende that he and his wife might learne to know one anothers

Gen. 22. 11.

Pſal. 123. 1.

Deut. 24. 5.

an others conditions and qualities, and ſo afterwards liue in godly peace, and not to warre one with an other: and therefore God gaue a lawe, and appointed, that the new married husband that yeare ſhould ſtay at home and ſettle his loue, that he might not warre and iarre after: for the God of peace dwelleth not in the houſe of war. As a kingdome cannot ſtand, if it be diuided: ſo a houſe cannot ſtand if it be diuided: for ſtrife is like fire, which leaues nothing but duſt, ſmoake, and aſhes behinde it. We reade in the ſcriptures of maſters that ſtrooke their ſeruants, but neuer of any that ſtrooke his wife, but rebuked her. *Lot* was drunke when he lay with his daughters in ſtead of a wife: and ſo is hee which ſtriketh his wife in ſtead of his ſeruants. The lawe ſheweth how a bondman ſhould bee corrected: but the wife is like a Iudge, which is ioyned in commiſſion with her husband to correct other. Wilt thou ſtrike one in his owne houſe? no more ſhouldeſt thou ſtrike thy wife in her houſe. She is come to thee as to a Sanctuarie, to defend her from hurt: & canſt thou hurt her thy ſelfe? Therefore *Abraham* ſaid to *Lot*, *Are wee not bretheren*? that is, may brethren iarre? but they may ſay, are wee not one? can one chide with himſelfe? can one fight with himſelfe? He is a bad Oſte that welcomes his gueſt with ſtripes. Doth a King trample on his crowne? *Salomon* calleth the wife, *The crowne of her husband*:

*Mat.*12.25.

*Gen.*19.33

*Gen.*13.8.

*Pro.*12.4.

therefore hee which woundeth her, woundeth his owne honour. She is a free Citizen in thine houſe, and hath taken the peace of thee the firſt day of her marriage, to hold thy hands till ſhee releaſe thee againe. *Adam* ſaith of his ſpouſe, Gen.2.23. *This is fleſh of my fleſh* : *But no man* (ſaith *Paul*) Ephe.5.19. *euer hated his owne fleſh*. So then, if a man aske whether hee may ſtrike his wife? God ſaith nay, thou mayſt not hate thy wife: for no man hateth his own fleſh: ſhewing that he ſhould not come neare blowes, but thinke his wrath too much.

Some husbandes are wont to ſay, that they will rule their wiues, whatſoeuer they be, or howſoeuer they came by them, and that it is in the hand and power of the husband, what, and of what qualities and conditions ſhee ſhall bee. True it is, that a great part of this doth reſt and lye in the husband, ſo that hee vnderſtand as he ought to doo, that marriage is the ſupreme and moſt excellent parte of all amitie and friendſhip: and that it farre differeth from tyrannie, the which doth compell men to obey. Truly it may force the body, but not the will, in the which all loue and amitie doth conſiſt and ſtand; the which, if it be drawne and forced, doth reſiſt, and bow like a palme tree to the contrary part. And the husband may aſſure himſelfe that there cannot be any quiet marriage or vnitie, where hee and his wife do not agree in will and minde : the which two, are the beginning and ſeat of all amitie and friendſhip. And ſuch husbands as doo bragge, and thinke themſelues able to rule, and ouer-rule their wiues : by that time they haue proceeded and gone a little further, they ſhall well feele and perceiue themſelues to be beguiled, and finde that thing to be moſt hard and intricate, the which to be done, they eſteemed moſt light and eaſie.

Some husbands there be, that through euill and rough handling, and in threatning of their wiues, haue and vſe them not as wiues, but as their ſeruants. And yet ſurely they are but very fooles, that iudge and thinke matrimonie to be a dominion. For ſuch as would be feared, doo afterwardes pitiouſly lament and complaine, that they can find no loue in their wiues, whoſe loue and amity, through their owne crueltie and hard dealing, they haue turned into hatred. And whereas at the beginning, they gloried and craked thus cruelly, that they were their wiues maiſters; they haue now purchaſed vnto themſelues a moſt miſerable and lamentable life in time to come : all loue and pleaſure being now caſt aſide, and compaſſed with feare and ſuſpition, hatred and ſorrow. Surely, if a husband (as nature, reaſon, and the holy Scripture doo witneſſe) bee the head ouer his wife, and God their father : there ought to be betweene them ſuch ſocietie and fellowſhip: yea, and greater then is betweene the father and his ſonne, and not ſuch as is betwixt the maiſter and the ſeruant. And amongſt many reaſons that may be vſed to perſwade the husband and wife to liue together louingly, quietly, and chriſtianly, this is not the leaſt: namely, that neither of them is certaine how long they ſhall liue together; and then the partie that ouerliueth and purpoſeth to marrie againe, hauing bene churliſh, froward, &c. with his former wife, or ſhee with her firſt husband, their ſo hard dealing one with the other before, being knowne, will (no doubt) be an occaſion that they ſhall not ſpeed and match ſo well, as otherwiſe they might, if they had behaued themſelues peaceably, and dutifully in their firſt marriage.

What the dutie of a Wife is towards *her Husband.*

THis dutie is comprehended in theſe three pointes. Firſt, that ſhe reuerence her husband. Secondly, that ſhe ſubmit her ſelf, and be obedient vnto him. And laſtly, that ſhee doo not weare gorgious apparell, beyond her degree and place, but that her attire bee comely and ſober, according to her calling. The firſt point is prooued by the Apoſtles *Peter* and *Paul*; who ſet foorth the wiues duties to their huſband; commanding them to bee obedient vnto them, although they bee prophane and irreligious; yea, that they ought to doe it ſo much the more, that by their honeſt life and conuerſation, they might win them to the obedience of the Lord.

1. *Pet.* 3. 1.
Ephe. 5. 22.
Col. 3. 18.
1. *Cor.* 7. 3.

Now for ſo much as the Apoſtle would haue Chriſtian wiues, that are matched with vngodly husbands, and ſuch as are not yet good Chriſtians, to reuerence and obey them: much more they ſhould ſhew themſelues thankfull to God, and willingly and dutifully performe this obedience and ſubiection, when they are coupled in marriage with godly, wiſe, diſcreete, learned, gentle, louing, quiet, patient, honeſt, and thriftie husbands. And therefore they ought euermore to reuerence them, and to endeuour with true obedience and loue to ſerue them; to be loth in any wiſe to offend them; yea, rather to be carefull and diligent to pleaſe them, that their ſoule may bleſſe them. And if at any time it ſhall happen, that the wife ſhall anger or diſpleaſe her husband, by doing or ſpeaking any thing that ſhall grieue him, ſhe ought neuer to reſt vntill ſhe hath pacified him, and gotten his fauour againe. And if he ſhall chance to blame her without a cauſe, & for that which ſhee

Wiues muſt be ſeruiceable and obedient vnto their huſbands, and ſtand in a reuerend aw of them.

Ephe. 5. 33.

ſhee could not helpe or remedie (which thing
ſometimes happeneth euen of the beſt men) yet
ſhee muſt heare it patiently, and giue him no
vncomely or vnkinde wordes for it: but euer-
more looke vpon him with a louing and cheer-
full countenance, and ſo rather let her take the
fault vpon her, then ſeeme to be diſpeaſed. Let
Cheerefull in countenance. her be alway merrie and cheerful in his compa-
nie, but yet not with too much ligthneſſe. She
muſt beware in any wiſe of ſwelling, powting,
lowring, or frowning: for that is a token of a
cruell, and vnlouing heart, except it bee in re-
ſpect of ſinne, or in time of ſickneſſe. She may
not be ſorrowfull for any aduerſitie that God
ſendeth: but muſt alwayes be carefull that no-
thing be ſpilt, or go to waſte, through her neg-
ligence. In any wiſe ſhe muſt bee quicke and
Gen. 27. 9. cleanly about her husbands meate and drinke,
preparing him the ſame according to his diet in
due ſeaſon. Let her ſhew her ſelfe in word and
deede, wiſe, humble, courteous, gentle, and lo-
uing towards her husband, and alſo towardes
ſuch as he doth loue; and then ſhall ſhe leade a
Gen. 2. 23, bleſſed life. Let her ſhew her ſelf, not onely to
24. loue no man ſo well as her husband: but alſo
Matt. 19. to loue none other at all, but him, vnleſſe it bee
5. for her husbands ſake. Wherefore let the wife
1. Cor. 6. remember, that (as the Scripture reporteth) ſhe
16. is one bodie with her husband; ſo that ſhee
Ephe. 5. 31. ought to loue him none otherwiſe then her
ſelfe:

ſelfe: for this is the greateſt vertue of a married woman; this is the thing that wedlocke ſignifieth and commaundeth: that the wife ſhould reckon, to haue her husband for both father, mother, brother, and ſiſter, like as *Adam* was vnto *Eue*: and as the moſt noble and chaſte woman *Andromache* ſaid her husband *Hector* was vnto her:

How the wife ought to behaue her ſelfe vnto her husband.

Thou art unto me both father and mother,
Mine owne deare husband, and well beloued brother.

And if it be true that men do ſay, that friendſhip maketh one heart of two; much more truly and effectually ought wedlocke to doe the ſame, which farre paſſeth al maner both friendſhip and kindred. Therefore it is not ſaid, that mariage doth make one man, or one minde, or one bodie of two, but cleerely one perſon; wherefore matrimonie requireth a greater dutie of the husband towardes his wife, and the wife towards her husband, then otherwiſe they are bound to ſhew to their parents. The Apoſtle biddeth, *To reioyce with them that reioyce, and weepe with them that weepe.* With whom ſhould the wife reioice rather then with her louing husband? Or with whom ſhould ſhe weepe and mourne, rather then with her owne fleſh? *I will not leaue thee,* ſaith *Eliſha* to *Eliah*: ſo ſhe ſhould ſay, I will neuer leaue him till death. *Beare one anothers burthen* (ſaith *Paul.*)

Rom. 12. 15.

2. Kin. 21.

Gal. 6. 2.

Paul.) Who ſhall beare one anothers burthen,
if the wife do not beare the husbands burthen?
1.*Kin.*21. Wicked *Ieſabel* comforted her husband in his
5. ſickneſſe: and *Ieroboams* wife ſought for his
1. *King.* health, though ſhe was as bad as he. God did
14.4. not bid *Sarah* leaue her father and countrie, as
*Gen.*12.1. he did bid her husband, yet becauſe he bad *Abraham* leaue his, ſhee left hers too: ſhewing
that ſhe was content not onely to bee his playfellow, but his yoke-fellow too. Beſide a yokefellow, ſhe is called a Helper, to helpe in his
*Gen.*2.18. labours, to helpe him in his troubles, to helpe
him in his ſickneſſe, like a woman phiſition,
ſometime with her ſtrength, & ſometime with
her counſell. For as ſometime God confoun-
1.*Cor.*1. deth the wiſe by the fooliſh, and the ſtrong by
27. the weak; ſo ſometimes he teacheth the wiſe by
the fooliſh, and helpeth the ſtrong by the weak.
Therefore *Peter* ſaith, *Husbands are wonne by the
conuerſation of their wiues.* As if he ſhould ſay,
1.*Pet.*3.1. ſometime the weaker veſſell is the ſtronger
veſſell: and *Abraham* may take counſell of *Sarah*, as *Naaman* was adviſed by his ſeruaunt.
The Shunamits counſell made her husband re-
2.*King.*5. ceiue a Prophet into her houſe: and *Heſters*
3.& 4.9. counſel made her husband ſpare the Church of
*Heſt.*7.3. the Iewes: ſo ſome haue been better helpe to
*Deut.*32. their husbands, then their husbands haue bin to
21. them: for it pleaſed God to prouoke the wiſe
*Rom.*10.19. with the fooliſh, as hee did the Iewes with the
Gentiles.

Gentiles. Beſides a helper, ſhe is called a Comforter too: and therefore the man is bid to reioyce in his wife: which is as much to ſay, that wiues muſt be the reioycing of their husbands, euen like *Dauids* harp to comfort *Saul*: A good wife therefore is knowne, when her words and deedes and countenance are ſuch as her husband loueth. She muſt not examine whether he be wiſe or ſimple, but that ſhe is his wife, and therefore beeing bound ſhee muſt obey: as *Abigail* loued her husband, though hee were a foole, churliſh, & euill conditioned. For the wife is as much deſpiſed for taking rule ouer her husband, as he for yeelding it vnto her. Therefore one ſaith, that a mankind woman is a monſter, that is, halfe a woman, and halfe a man. It beſeemeth not the miſtreſſe to be maiſter, no more then it becommeth the maiſter to be miſtreſſe; but both muſt ſaile with their owne winde, and both keepe their ſtanding.

Pro.5.18. 19.
1.Sam.16 23.
1.Sam.25.3

Laſtly, we call the wife Huſwife, that is, houſe-wife, not a ſtreete-wife, one that gaddeth vp and downe, like *Thamar*: nor a field-wife, like *Dinah*, but a houſe-wife: to ſhewe that a good wife keepes her houſe: and therefore *Paul* biddeth *Titus* to exhort women that they bee chaſte, and keeping at home: preſently after *chaſte*, he ſaith, *keeping at home*: as though home were chaſtities keeper. And therefore *Salomon* depainting, and deſcribing the qualities of

Gen.38.14
Gen.34.1
Why wiues are called huſwiues.
Tit.2.5.
Pro.7.12.

of a whore, ſetteth her at the doore, now ſitting vpon her ſtall, now walking in the ſtreets: now looking out of the window, like curſed *Iezabel*, *2.King.9. 30.* as if ſhe held forth the glaſſe of temptation, for vanitie to gaze vpon. But chaſtitie careth to pleaſe but one, and therefore ſhe keeps her cloſet, as if ſhe were ſtill at praier.

The Angell asked *Abraham*; *Where is thy wife*; *Abraham anſwered*: *She is in the Tent.* *Gen.18.9.* The Angell knew where ſhe was: but hee aſked, that he might ſee how women in old time did keepe their tents and houſes. *2.Kin.4.22* It is recorded of the Shunamite, that ſhe did aske her husband leaue to go vnto the Prophet, though ſhe went to a Prophet, and went of a good errand, and for his cauſe as much as her owne: yet ſhe thought it not meet to goe farre abroad without her husbands leaue.

The ſecond point is, that wiues ſubmit themſelues, *Epheſ.5.22. 33.* and be obedient vnto their owne husbands, as to the Lord, becauſe the husband is *1.Cor.11. 3.& 14.34.* by Gods ordinance, the wiues head, that is, her defender, teacher, and comforter: and therefore ſhe oweth her ſubiection to him, like as the Church doth to Chriſt; and becauſe the example of *Sarah*, the mother of the faithfull, *Gen.18.12.* which obeyed *Abraham* and called him Lord, *1.Pet.3.6.* moueth them thereunto. This point is partly handled before in the firſt point, as alſo in the dutie of the husband to the wife.

As the church ſhould depend vpon the wiſedome, diſcretion and will of Chriſt, and not follow what it ſelfe liſteth: ſo muſt the wife alſo ſubmit and apply her ſelfe to the diſcretion and will of her husband: euen as the gouernment and conduct of euery thing reſteth in the head, not in the body. *Moſes* writeth, that the Serpent was wiſe aboue all beaſtes of the field: and that hee did declare in aſſaulting the woman, that when hee had ſeduced her, ſhe might alſo ſeduce and deceiue her husband. Saint *Paul* noting this, among other the cauſes of the womans ſubiection, doth ſufficiently ſhewe, that for the auoyding of the like inconueniences, it is Gods will that ſhe ſhould be ſubiect to her husband, ſo that ſhee ſhall haue no other diſcretion or will, but what may depend vpon her head. The Lord alſo by *Moſes* ſaith the ſame: *Thy deſire ſhall be ſubiect to thy husband, and hee ſhall rule ouer thee.* This dominion ouer the wiues will, doth manifeſtly appeare in this, that God in olde time ordained, that if the woman had vowed any thing vnto God, it ſhould notwithſtanding reſt in her husband to diſauow it: ſo much is the wiues will ſubiect to her husband. Yet it is not meant, that the wife ſhould not employ her knowledge and diſcretion which God hath giuen her, in the helpe, and for the good of her husband: but alwaies it muſt bee with condition to ſubmit her ſelfe vnto him, ac-

*Ephe.*5.24

*Gene.*3.1.

1.*Tim.*2.14.

*Gene.*3.16.

*Num.*30.7

knowledging him to be her head, that finally they may ſo agree in one, as the coniunction of marriage doth require. Yet as when in a Lute or other muſicall inſtrument, two ſtrings concurring in one tune, the ſound neuertheleſſe is imputed to the ſtrongeſt and higheſt: ſo in a well ordered houſehould, there muſt be a communication, and conſent of counſell and will betweene the husband and the wife; yet ſuch, as the counſell and commaundement may reſt in the husband. True it is, that ſome women are wiſer and more diſcreete then their husbandes: as *Abigail* the wife of *Nabal*, & others. Whereupon *Salomon* ſaith: *A wiſe woman buildeth vp the houſe: and bleſſed is the man that hath a diſcreete wife.* Yet ſtill a great part of the diſcretion of ſuch women ſhall reſt in acknowledging their husbandes to bee their heads, and ſo vſing the graces that they haue receiued of the Lord, that their husbands may be honored, not contemned neither of them nor of others: which falleth out contrarie, when the wife will ſeeme wiſer then her husband. So that this modeſtie and gouernment ought to bee in a wife: namely, that ſhee ſhould not ſpeake, but to her husband, or by her husband. And as the voyce of him that ſoundeth a trumpet is not ſo lowde, as the ſound that it yeeldeth: ſo is the wiſedome and word of a woman of greater vertue and efficacie, when all that ſhee knoweth, and can

*Pro.*16.1. & 18.22. & 19.14. & 31. *all.*

doe, is, as if it were ſaid and done by her huſband. The obedience that the wife oweth to her husband, depēdeth vpon this ſubiection of her will and wiſedome vnto him. As 1. Pet. 3. 6. Epheſ. 5. 33. Eſter. 1. 12. &c. So that women may not prouoke their husbands by diſobedience, in matters that may bee performed without offence to GOD: neither preſume ouer them either in kindred or wealth, or obſtinatly to refuſe in a matter that may trouble houſhold peace and quiet. For diſobedience begetteth contempt of the husband, and contempt, wrath, and is many times the cauſe of troubles betweene the man and the wife. If the obedience importeth any difficultie, ſhee may for her excuſe gently propound the ſame: yet vpon condition to obey (in caſe the husband ſhould perſiſt in his intent) ſo long as the diſcommoditie importeth no wickedneſſe. For it is better to continue peace by obedience, then to breake it by reſiſtance. And indeede it is naturall in the members to obey the conduct and gouernement of the head. Yet muſt not this obedience ſo far extend, as that the husband ſhould command any thing contrary to her honour, credit, and ſaluation, but as it is comely in the Lorde: Col. 3. 18. Eph. 5. 22. Therfore as it were a mōſtrous matter, and the meanes to ouerthrow the perſon, that the body ſhould, in refuſing all ſubiection & obedience to the head, take vpon it to guide it ſelfe, and to commaund the head: ſo were it for the wiſe to rebell againſt the husband. Let her then beware of diſordering and peruerting the courſe, which God in his wiſedome hath eſtabliſhed: and with all let her vnderſtand, that going about it, ſhee riſeth not ſo much againſt her husband, as againſt GOD: and that it is her good, and honor to obey God, in her ſubiection & obedience to her husband. If in the practiſe of this dutie, ſhe finde any difficultie or trouble through the inconſiderate courſe of her husband, or otherwiſe; let her remember, that the ſame proceedeth not of the order eſtabliſhed by the Lorde, but through ſome ſin afterward crept in, which hath mixed gall among the honie of the ſubiection and obedience, that the woman ſhould haue enioyed in that eſtate, wherein, together with *Adam*, ſhe was created after the image of God. And ſo let her humble her ſelfe in the ſight of God, and be well aſſured that her ſubiection and obedience is acceptable vnto him: and that the more that the image of God is reſtored in her, and her husband, through the regeneration of the holy Ghoſt, the leſſe difficultie ſhee ſhall finde in that ſubiection and obedience; as many in their mariage haue in deede tried, to their great contentment and conſolation.

Further, there is a certaine diſcretion and deſire required of women to pleaſe the nature, inclinations,

clinations, & maners of their husbands, ſo long as the ſame import no wickedneſſe. For as the looking-glaſſe, howſoeuer faire and beautifully adorned, is nothing woorth, if it ſhew that countenance ſad, which is pleaſant: or the ſame pleaſant, that is ſad: ſo the woman deſerueth no commendation, that (as it were) contrarying her husband, when he is merie, ſheweth her ſelfe ſad; or in his ſadneſſe vttereth her mirth. For as men ſhould obey the laws of their cities, ſo women the maners of their husbands. To ſome women a becke of her husband is ſufficient to declare that there is ſomewhat amiſſe that diſpleaſeth him, and ſpecially if ſhee beare her husband any reuerence. For an honeſt matron hath no neede of any greater ſtaffe, but of one word, or one ſowre countenance. Moreouer, a modeſt and chaſte woman that loueth her husband, muſt alſo loue her houſe; as remembring that the husband that loueth his wife, cannot ſo well like of the ſight of any tapeſtrie, as to ſee his wife in his houſe. For the woman that gaddeth from houſe to houſe to prate, confoundeth her ſelfe, her husband, and familie: Titus 2.5. But there are foure reaſons why the the woman is to goe abroad. Firſt, to come to holy meetings, according to the dutie of godlineſſe. The ſecond, to viſit ſuch as ſtand in neede, as the dutie of loue and charitie doth require. The third, for employment and prouiſion in houſhold affaires committed to her charge. And laſtly, with her husband, when he ſhall require her. Gen. 20. 1. &c. The euill and vnquiet life that ſome women haue, and paſſe with their husbandes, is not ſo much for that, they commit with, and in their perſons, as it is for that, they ſpeake with their tongues. If the wife would keep ſilence when her husband beginneth to chide, he ſhould not haue ſo vnquiet dinners, neither ſhe the woorſe ſupper. Which ſurely is not ſo: for at the ſame time that the husband beginneth to vtter his griefe, the wife beginneth to ſcold and chafe; whereof doth follow, that now and then moſt vnnaturally they come to handy gripes, more beaſt-like thē christian-like: which their ſo doing is both a great ſhame, and a foule diſcredit to them both. The beſt meanes therefore that a wife can vſe to obtaine, and maintaine the loue and good liking of her husband, is to be ſilent, obedient, peaceable, patient, ſtudious to appeaſe his choler if he be angry, painfull and diligent in looking to her buſineſſe, to be ſolitarie and honeſt. The chiefe and ſpeciall cauſe why moſt women do faile in not performing this dutie to their husbands, is, becauſe they be ignorant of the word of God, which teacheth the ſame and all other duties: and therefore their ſoules and conſciences not beeing brought into ſubiection to God and his word, they can neuer vntill then yeeld

The wife muſt keepe a good tongue.

When the wife doth hold her peace, ſhe keepeth the peace.

The cauſe of domiſtical combats.

Silence becommeth a woman.

Lacke of knowledge of Gods word is the principall cauſe why wiues doe not their dutie to their husbands.

yeelde and performe true ſubiection and obedience to their husbandes, and behaue themſelues ſo euery way, as christian wiues are in dutie bound to doo. But if wiues bee not ſo dutifull, ſeruiceable, and ſubiect to their husbands, as in conſcience they ought; the onely cauſe thereof, for the moſt part, is through the want and neglect of the wiſe, diſcreete, and good gouernment that ſhould bee in the husbands: beſides the want of good example that they ſhould giue vnto their wiues both in word and deede. For as the common ſaying is: Such a husband, ſuch a wife: a good Iacke maketh a good Gill. For ſo much as mariage maketh of two perſons one, therefore the loue of the husband and wife may the better be kept and encreaſed, and ſo continued, if they remember the laſt duties ſpoken of, as alſo not forget theſe three points following.

One heart and one wil.

1. They muſt be of one heart, will, and mind, and neither to vpbraide, or caſt the other in the teeth with their wants and imperfections any waies, or to pride themſelues in their gifts: but rather the one to endeuour to ſupply the others wants, that ſo they both helping & doing their beſt together, may be one perfect body.

How the loue, faithfulneſſe, and dutie of married folkes may be kept & increaſed.

2. It doth greatly encreaſe loue, when the one faithfully ſerueth the other: when in things concerning marriage, the one hideth no ſecrets nor priuities from the other, and the one doth

not vtter or publiſh the frailties or infirmities of the other: and when of all that euer they obtaine or get, they haue but one common purſe together, the one locking vp nothing from the other: and alſo when the one is faithfull to the other in all their buſineſſes and affaires. Likewiſe, when the one harkeneth to the other, and when the one thinketh not ſcorne of the other, and when in matters concerning the gouernment of the houſe, the one will be counſelled and aduiſed by the other: the one of them being alwaies louing, kinde, curteous, plaine, and gentle vnto the other in wordes, maners, and deedes.

3. Let the one learne euer to be obſequious, diligent, and ſeruiceable to the other in all honeſt things. And this will the ſooner come to paſſe, if the one obſerue and marke what thing the other can away withall, or cannot away withall: and what pleaſeth or diſpleaſeth them: and ſo from thence-forth to do the one, and to leaue the other vndone. And if one of them be angrie and offended with the other, then let the partie grieued open and make knowne to the other their griefe in due time, and with diſcretion. For the longer a diſpleaſure, or euill will rageth in ſecret, the worſe will be the diſcord. And this muſt bee obſerued, that it be done in a fit and conuenient time: becauſe there is ſome ſeaſon, in the which if griefes were ſhewed, it

They muſt ſecretly keepe no euill will in their minds, but tell their griefe.

ſhould make greater debate. As if the wife ſhould goe about to tell or admoniſh her huſband when he is out of patience, or moued with anger, it ſhould then be no fit time to talke with him. Therefore *Abigail* perceiuing *Nabal* her husband to bee drunke, would not ſpeake to him vntill the morning. Both the husband and wife muſt remember, that the one be not ſo offended and diſpleaſed with the maners of the other, that they ſhould therevpon forſake the company one of the other: for that were like to one that being ſtung with the Bees, would therefore forſake the honey. And therefore no man may put away his wife for any cauſe, except for whoredome, which muſt be duly proued before a lawfull Iudge. But all godly and faithfull married folkes are to commend their ſtate & mariage to God by humble and feruent prayer, that he for his beloued ſons ſake, would ſo bleſſe them and their marriage, that they may ſo chriſtianly and dutifully agree betweene themſelues, that they may haue no cauſe of any ſeparation or diuorcement. For like as all manner of medicines (and ſpecially they that goe nigheſt death, as to cut off whole members, &c.) are very loathſome and terrible: euen ſo is diuorcement indeede a medicine, but a perilous and terrible medicine. Therefore euery good Chriſtian husband and wife ought with all care and heedfulneſſe ſo to liue in marriage,

1.*Sam.*25. 36.37.

1.*Cor.*7. 10.11.12. 13.14.15. 16.

*Mat.*19.6.

*Mat.*19. 9.& 5.33.

*Luk.*16. 18.

riage, that they haue no neede of ſuch a medicine. As the holy Scripture maketh mention of many wiues and women that were wicked and vngodly, as partly may be ſeene by theſe quotations. 1.*King*.11.1,2.*Prou*.21.9. and 22.14. and 25.24. & 27.15.*Eccleſ*.7.28.30. So contrariwiſe, the ſame ſacred Scripture alſo commendeth vnto vs many women that haue bene deuout, religious, and vertuous: as partly is manifeſt by that which hath alreadie bene ſaid: and alſo by theſe places of Scripture, *Ruth*.3.11. 1.*Sam*.25.3. *Pro*.14.1. *and* 31.10. *Matt*.28.1.8.9.10. *Luk*.8.2.3. & 23.55.56. *and* 14.1. *Act*.19.14.15. *and* 1.14 *and* 17.4. *and* 9.36.39. 2.*Ioh*.1. 2.*Tim*.1.5. And whoſoeuer ſhall obſerue it in the reading of the word of God, ſhall finde that it ſpeaketh of the praiſe of as many, & moe good women, then men. Yea, and I am perſwaded, that if at this day a due ſuruey ſhould be taken of all men and women throughout his Maieſties dominiõs, there would be found in number moe women that are faithfull, religious, and vertuous, then men.

The wiſe ought to obey her husband in all things, that be honeſt and agreeable to Gods word.

Now, if a wife be deſirous to know how farre ſhe is bound to obey her husband, the Apoſtle reſolueth this doubt where he ſaith, *Ephe*.5.22. ſaying: *Wiues, ſubmit your ſelues vnto your husbands, as to the Lord.* As if he had ſaid: Wiues cannot be diſobedient to their husbands, but they muſt reſiſt God alſo; who is the author of this ſubiection: and that they muſt regard their husbands will, as the Lords will. But yet withall, as the Lorde commaundeth that which is good and right: ſo ſhee ſhould obey her husband in good and right, or els ſhee doth not obey him as the Lord, but as the tempter. The firſt ſubiection of the woman began at ſinne. For when GOD curſed her for ſeducing her husband, when the Serpent had deceiued her, hee ſaid: *Hee ſhall haue authoritie ouer thee.* *Gene.3.16.* And therefore as the man named all other creatures, in ſigne that they ſhould bee ſubiect to him, as a ſeruant which commeth when his maſter calleth hm by his name: ſo hee did name the woman alſo, in token that ſhee ſhould bee ſubiect to him likewiſe. And therefore *Aſſuerus* made a law, that euery man ſhould beare rule in his owne houſe, and not the woman. Because ſhe ſinned firſt, therefore ſhe is humbled moſt: and euer ſince, the daughters of *Sarah* are bound to call their husbands Lord, as *Sarah* called her husband: that is, to take them for heads and gouernours.

*Heſt.*1. 20. 22.
Num. 30. 7,8,9.
*Iudg.*19. 26.9.

Amongſt the particular duties that a Chriſtian wife ought to performe in her familie, this is one: namely, that ſhee nurſe her owne children: which to omit, and to put them foorth to nurſing, is both againſt the law of nature, & alſo againſt the will of God. Beſides, it is hurtfull both for the childes bodie, and alſo for his wit: and

It is a ſpecial dutie of a mother, to giue her children ſuck her ſelfe.

and laſtly, it is hurtfull to the mother her ſelfe, and it is an occaſion that ſhe falleth into much ſickneſſe thereby.

Firſt, Nature giueth milke to the woman for none other ende, but that ſhee ſhould beſtow it vpon her childe. We ſee by experience, that euery beaſt, and euery fowle is nouriſhed and bred of the ſame that did beare it: onely ſome women loue to be mothers, but not nurſes. As therfore euery tree doth cheriſh & nouriſh that which it bringeth forth: euen ſo alſo it becom-
1.*Tim*.5. meth naturall mothers to nouriſh their children
10. with their owne milke.

Secondly, the examples of the Scriptures are
many that proue this. As *Sarah*, who nurſed
Gene.22.7. *Iſaac*, though ſhee were a Princeſſe, and therefore able enough to haue had others to haue taken that paines. Though ſhee was a beautifull woman, and of great yeares, yet ſhee her ſelfe nurſed and gaue ſucke to her ſonne.
1.*Sam*.1. Alſo *Anna*, vnto whom the holy Ghoſt hath
23. left it recorded as a commendation, that ſhee
nurſed her owne ſonne *Samuel*. So when
Exod.2.8. God choſe a nurſe for *Moſes*, hee led the
Iudg.13.24 Hand-maide of *Pharaohs* daughter to his mo-
Cant.8.1. ther, as though GOD would haue none to
Pſal.22.9. nurſe him but his mother. Likewiſe, when the
Mat.2.14. Sonne of God was borne, his father thought
Luke.2.7. none fit to be his nurſe, but the virgin his mo-
12. ther. It is a commendation of a good woman,
and

and ſet downe in the firſt place as a principall good worke in a widow that is well reported of, if ſhe haue nurſed her children. And therefore ſuch as refuſe thus to doe, may well and fitly be called nice and vnnaturall mothers: yea, in ſo doing they make themſelues but halfe-mothers, and ſo break the holy bond of nature, in locking vp their breaſts from their children, and deliuering them forth like the Cuckoo, to be hatched in the Sparrowes neſt. 1.Tim.5.10.

Thirdly, the childrens bodies be commonly ſo affected, as the milke is which they receiue. Now, if the nurſe bee of an euill complexion, as ſhe is affected in her body, or in her minde, or hath ſome hidden diſeaſe, the childe ſucking of her breſt muſt needs take part with her. And if that be true which the learned doe ſay, that the temperature of the minde followes the conſtitituon of the bodie, needes muſt it be, that if the nurſe be of a naughty nature, the child muſt take thereafter. Yet if it be ſo that the nurſe bee of a good complexion, and of an honeſt behauiour, (whereas contrariwiſe, Maidens that haue made a ſcape, are commonly called to be Nurſes) yet can it not bee, but that the mothers milke ſhould be much more naturall for the child, then the milke of a ſtranger. As by experience, let a man bee long accuſtomed to one kinde of drinke, if the ſame man chaunge his ayre, and his drinke, he his like to miſlike it, as the egges of a Henne are altered vnder a Hawke. Neuertheleſſe, ſuch women as be oppreſſed with infirmities, diſeaſes, want of mike, or other iuſt and lawfull cauſes, are to bee diſpenſed withall. But, whoſe breſtes haue this perpetuall drought? Forſooth, it is like the gowte; no beggers may haue it, but Citizens or gentlewomen. In the 9. of Hoſea, verſe 14. drie breſtes are named for a curſe. What a lamentable hap haue Gentlewomē to light vpon this curſe, more then other? Sure, if their breſtes be drie, as they ſay they are, they ſhould faſt and pray together, that this curſe might be remoued from them.

And laſtly, that it is hurtfull to the mothers themſelues both Phiſitians can tell, and ſome women full oft haue felt: when they haue been troubled with ſore breſts, beſides other diſeaſes, that happen to them through plentie of milke.

The wife is further to remember, that God hath giuen her two breſts, not that ſhee ſhould imploy and vſe them for a ſhewe, or oſtentation, but in the ſeruice of God, and to bee a helpe to her husband, in ſuckling the childe common to them both. Experience teacheſt that GOD conuerteth the mothers blood into the milke, wherewith the childe is nurſed in her wombe. He bringeth it into the breſts furniſhed with nipples, conuenient to miniſter the warme milke vnto the childe: whom he indueth with induſtrie, to drawe out the milke for his owne ſuſtenance. The woman therefore that can ſuckle her childe and doth it not, but refuſeth this office and dutie of a mother, declareth her ſelfe to be very vnthankefull to God, and (as it were) forſaketh and contemneth the fruit of her wombe. And therefore the bruit beaſtes lying vpon the ground, and granting not one nipple or two, but ſixe or ſeuen to their young ones, ſhall riſe in iudgement againſt theſe daintie halfe-mothers, who for feare of wrinckling of their faces, or to auoid ſome ſmall labour, do refuſe this ſo neceſſarie a dutie of a mother due to her children. The properties due to a married wife, are, that ſhee haue grauitie when ſhee walketh abroade: wiſedome to gouerne her houſe: patience to ſuffer her husband: loue, to breede and bring vp her children: curteſie towards her neighbours: diligence, to lay vp, and to ſaue ſuch goods as are within her charge: that ſhe be a friend of honeſt company, and a greater enemie of wanton and light toyes. So then, the principall dutie of the wife, is, firſt to bee ſubiect to her husband, *Epheſ.* 5. 22. *Col.* 3. 18. 1. *Pet.* 3. 1. 2. To be chaſte and ſhamefaſt, modeſt and ſilent, godly and diſcreet. 3. To keepe her ſelfe at home for the good gouernment of her family, and not to ſtray abroad without iuſt cauſe.

Stepfathers & Stepmothers their duties.
The Husband muſt ſo praiſe his firſt wife, & ſhe her firſt Husband, as it be not done to the offence or reproch of either to the other.
Iealouſie, which is the ſuſpecting of adultery in the married parties, ought wiſely & carefully to be ſuppreſſed on both parties, without apparant matter.

Here it is not to be pretermitted, but wee muſt ſay ſomewhat touching men and women that bee twiſe married, and ſo become Stepfathers and Step-mothers. Such husbands and wiues as marrie againe after the death of their firſt wiues, or firſt husbands, are carefull to remember that they do not diſpleaſe their wiues, or their husbāds which they now haue, by ouermuch rehearſing of their firſt wife, or firſt husband. For the courſe and condition of the world is ſuch, that the husbands and wiues do account and reckon things paſt better, then things that be preſent. And the reaſon is, becauſe no commoditie or felicitie is ſo great, but it hath ſome griefe and diſpleaſure, and alſo ſome bitterneſſe mingled with it: which ſo long as it is preſent grieueth vs ſore, but when it is once gone, it leaueth no great feeling of it ſelfe behinde it: and for that cauſe wee ſeeme to bee leſſe troubled with ſorrowes and diſcommodities paſt, then with thoſe that are preſent. Alſo age ſtealeth and commeth on apace, which cauſeth both men and women to bee leſſe able to ſuſtaine and endure troubles and griefes then, than before. Therefore ſuch men and women as bee twiſe married, and be wiſe and religious, ought not to eſteeme their wife or husband which is dead, better then her or him which they enioy now aliue: remembring the common prouerbe, That we muſt liue by the quicke, and not by the dead: and that wee muſt make much of that we now haue. Let the name of Step-father and Step-mother, admoniſh and put them in minde of their dutie towardes the children of the one and the other. For Step-father, and Step-mother, doth ſixnifie a ſted-father and a ſted-mother: that is, one father, or one mother dieth, and an other ſucceedeth and commeth in their ſtead and roome. Therfore to the end that both their loues may be ſetled towardes the children of the one and the other, they muſt remember that they are ſtead-father and ſtead-mother, that is, in ſtead of their owne father and mother: and therefore they ought to loue them, to tender them, and to cheriſh them, as their owne father or mother did. You muſt not looke vpon them like *Rehoboam*, who told his people, that hee would be worſe vnto them then his predeceſſor: for then the children will diſlike of you, and turne from you, as his ſubiects did from him: but ye muſt come to them, as *Dauid* came to the people after *Sauls* death, who ſaide: *Though your maiſter* Saul *bee dead, yet I will raigne ouer you*: o ye muſt ſay to them, though your father be dead, or though your mother be dead, yet I will be a father, or I will be a mother vnto you: ſo the children will loue you, as much as they did their dead father, or dead mother. For that man that is led with diſcretion, reaſon, and conſideration, will reckon

The very name of Step-father & Step-mother, teacheth them their dutie.

1. *Kin.* 12. 13. *to*. 21.

2. *Sam*. 2. 7

himſelfe and his wife all one: and likewiſe, ſhe will account her ſelfe and her husband as one. And therefore they ought to account both the children of the one and of the other, as common to them both. For if friendſhip make all thinges common among friendes, in ſo much, that many haue loued & fauoured their friends children as their owne; how much more effectually and perfectly ought marriage to cauſe the ſame, which is the higheſt degree not only of friendſhip, but alſo of bloud and kindred. But Step-mothers do more often offend, and faile in this dutie, then men, by reaſon that their affections bee ſtronger then mens, and many times ouerrule them: and therefore they are earneſtly to bee admoniſhed and warned, that they ſhewe to thoſe motherleſſe children no Step-mothers friendſhip, but a right motherly kindneſſe. Let the Step-mother aduiſedly conſider, that God hath ordained and appointed her (in ſtead of their owne mother) to bee to them a right true mother, and not onely to regard them as children, but as orphane children; and that hee requireth her to loue them, and to do them good, as to her owne. What a griefe would it be to her hart, if ſhe ſhould know now that her owne children whom ſhee hath borne in her owne body, ſhould (after her death) haue a Step-mother that would be rigorous, churliſh, and vnkinde vnto them? doubtleſſe thoſe childrens mother, that dead is, had vpon her deathbed no leſſe care for her children. Let her therfore alwayes haue in minde this ſaying of our Sauiour Chriſt: *As you meaſure vnto other, ſo it ſhall bee meaſured to you againe*: that is, as the ſtep-mother doth intreate the children of her predeceſſor, ſo another wife may come after her, and intreat her children. For hee that tooke away the firſt mother, and ſent her, can take away the ſecond mother, and ſend a third, which will not bee like a ſtead-mother to hers, vnleſſe ſhe be like a ſtead mother to theſe. Verely, a good woman will be vnto her husbandes children that which ſhe may heare them call her ſo often, that is, Mother. For what chriſtian woman is ſo farre from all humanitie and naturall affection, that will not be moued and mittigated with this word Mother, of whom ſoeuer it be ſpoken? and chiefly of children which cannot flatter, but ſpeake euen ſo from their heart, as they would to their owne mother, of whom they were borne. How ſweete is the name of friendſhip? how many iniuries, hatreds, and diſpleaſures doth it hide and put away? Then how much more effectuall ought the ſweet name of mother to bee, which is full of incredible loue? Therefore euery religious and louing wife will be mollified and moued in her heart and mind, when ſhe ſhall heare her ſelfe named mother, by any of her husbands childrē.

Mat.7.2.

Otherwiſe, ſhe ſhall ſhew her ſelfe to bee more vnnaturall and vnkinde, then the wilde ſauage beaſt: for there is no beaſt ſo outragious and cruell but if any other yong beaſt of her owne kinde fawne vpon her, ſhe will by and by ſhew kindneſſe and mildeneſſe vnto it. And ſhall not her husbands children make her kinde and louing vnto them, when they call and ſpeake vnto her, by the louing and ſweet name of mother?

As wiues ought to go comely, cleanly, and handſomely in their apparell, ſo they muſt in any wiſe beware of pride, riot, or exceſſe therein.

3 The third and laſt point that appertaineth to the dutie of wiues, is, that they do not weare gorgeous and ſumptuous apparell, or broydered haire trimmed with gold: but that after the example of holy women which truſted in GOD, they bee ſober in outward apparell, and garniſhed and decked inwardly with vertues of the mindes: as with gentlenes, meekenes, quietneſſe, and chaſtitie, which indeed are moſt precious things in the ſight of GOD. This point is plainely ſpoken of by the Apoſtle to *Timothie*, chap. 2. verſ. 9. 10. in which place he ſo flatly condemneth both the exceſſe and pride of apparell, as alſo the pompe, curioſitie and wantonneſſe which women vſe in trimming their heads by plaiting, criſping, broiding, curling, and curiouſly laying out, that no mã can ſay more againſt it, in ſo few words, then he hath ſpoken to the vtter diſlike thereof. For if a man ſhould occupie himſelfe, and giue libertie to his pen to write of the horrible abuſe

and exceſſiue pride, that many women commit in this behalfe, he ſhould rather want time to write then matter to ſpeake. Therefore ſuch women as will not reforme themſelues herein, we leaue them to the Lord; who (no doubt) wil in his appointed time, not only ſeuerely puniſh them, but alſo their husbands, for ſuffering this great wickedneſſe and diſſoluteneſſe in their wiues, as he did the Iewes for the ſame ſinne, as plainely may bee ſeene in Eſay 3. 16 &c. For ſo it falleth out according to the common prouerbe, That pride goeth before, and ſhame and deſtruction commeth after. And on the contrary part, wee hope that ſuch women as bee true profeſſors of Chriſt and his religion, will both attire and dreſſe their heads ſo decently, and alſo content themſelues with ſuch comely apparell, as beſt beſeemeth their calling and degree; ſo as by their good example they may draw on other women to reforme themſelues in this behalfe, and ſo rather to come ſhort of that, which their abilitie and place would ſerue to maintaine, then any wayes to exceede therein, to the ſlaunder of their profeſſion. And let them not ſo much regarde what thing they would faine haue, but rather what they cannot well be without: ſo that whatſoeuer they haue need of, is too deare of a farthing.

Pride is hatefull before God and man. Be not therfore proud: for thou art but duſt and aſhes.

Prou. 16. 18.

Titus 2. 3.

Temperance in apparell.

The dutie of Parents towards their children.

This dutie containeth foure points namely; in teaching or instructing them in religion, in maners, good example of life, and skill of an occupation.

THis Dutie conſiſteth vpon foure points. Firſt, that fathers and mothers doe inſtruct and bring vp their children euen from the cradle, in the feare and nurture of the Lord.

Secondly that they bring them vp in ſhamefaſtneſſe, hatred of vice, and loue of all vertue.

Thirdly, that they be vnto their children, examples of all godlineſſe and vertuouſneſſe.

Fourthly, that they keepe them from idlenes, the mother of all miſchiefes, and bring them vp either in learning, or in ſome good Arte, or Occupation, whereby they may get their liuing with honeſtie and trueth, when they ſhall come to age and yeares of diſcretion.

The firſt point.

1. Touching the firſt point, Parents are to to be admoniſhed, that they beare in mind, that the cauſe why the Lord hath bleſſed them with children, is: firſt, that they ſhould be carefull to ſee that their children be ſo vertuouſly brought vp, that they may become citizens of the Church of God: ſo that whenſoeuer they themſelues ſhall die in the Lorde, they may leaue their children true worſhippers of God in their

place. But alaſſe, there be ſewe that haue any great care of this dutie.

It is to be remembred, that it is the fathers dutie, with all conuenient ſpeede to preſent the childe to baptiſme, and there to giue the name vnto his childe: as may appeare by the example of *Iacob* and *Zacharias*, *Geneſis* 31. 18. & 4. 25. 26. *Luke* 1. 63. *Geneſis* 16. 15. & 21. 3. And it were a thing to bee wiſhed, that all parents, when, and at ſuch time as God bleſſeth them with children, would giue them ſuch names, as are named and commended vnto vs in the holy Scripture; to the ende that when they come to yeares of diſcretion, they by hearing thoſe names, may be excited and moued to follow the vertuous life and chriſtian conuerſation of thoſe men and women, whoſe names they beare, which the holy Ghoſt hath commended them for; and contrariwiſe to eſchew and auoyd thoſe faultes and vices, which are diſcommended in them. And yet we are to remember, that thoſe children which are named and called by, and after any of the names of Patriarkes, Prophets, Apoſtles, or by the name of any other Saint, man or woman, are not any thing the better, becauſe they haue ſuch godly & chriſtian names, vnleſſe that they doo imitate and follow them in faith, vertue, and godly behauiour: ſo on the other ſide, they that bee not called by ſuch

The childrē of Chriſtiās ought not to be called by any popiſh name. *Dan.* 1. 7.

We are neither better nor worſe in reſpect of our names. *Ioſua* 10. 3

The name profiteth none in whō vertue is not commended.

chriſtian names, as are mentioned in the ſacred Scripture, are not in reſpect of their names any thing the worſe, hauing an aſſured faith in the merits of Chriſt his death, paſſion, and bloudſhedding, and leading their liues agreeable to the ſame. For as neither the yearely reuenues, nor the glorious titles and names of aunceſtors, nor to deſcend of noble parentage, maketh men noble and renowned indeed, vnleſſe they themſelues bee godly, honeſt, and wiſe: ſo neither the godly names, no nor yet the faith and vertue of the fathers, auaileth the wicked and vngodly children any thing at all, vnleſſe they repent and become faithfull, and godly, as they were. Let vs here conſider, that ſo often as in the race of our life we do heare, or do ſpeake of our name, it doth put vs in remembrance; Firſt, of Gods mercie ſhewed vnto vs in our Baptiſme: Secondly, of our promiſe to God againe. And as in times amongſt our anceſtors, Infants had their names giuen them when they were circumciſed, as appeareth in *Luke*; no doubt to this end, that the circumciſed ſhould bee admoniſhed by the calling by their names, at what time & place they had their names giuen them, and ſhould thinke that they are written in the number of the children of God, and ioyned in league with him, and made partakers of the couenant: ſo likewiſe after the ſame manner muſt wee that haue had our names giuen vs in baptiſme,

Luk. 1.59. & 2.21.
Proper names are alſo giuen vnto vs, for this vſe and end, that is, to diſtinguiſh betwixt man and man.

tiſme, remember and beare in mind, that we are by grace adopted to be the ſons of God, and receiued into his fauour, and therefore that we are Gods own, & as it were his goods and riches, as who beare his name as proper vnto him.

2. Secondly, they may aſſure themſelues, that all their labour is loſt which they beſtowe vpon their children, vnleſſe they bring them vp in the feare of God, and oftentimes call vpon Gods helpe by earneſt prayer, that he in mercie would vouchſafe to preſerue them frō the manifold ſnares, ſubtilties, and temptations of Sathan, which their tender age is ſubiect vnto. We may heare many parents complaine of the diſobedience of their children: but they doo not marke and cōſider that they are iuſtly puniſhed by God, for that they think by their owne induſtry & wit, to make them good and vertuous, without Gods bleſſing, which they ſeldome or neuer call for in good earneſt.

3. Thirdly, let them conſider how noble a thing a childe is, whom God himſelfe hath ſhaped and formed in his mothers wombe, nouriſhed, brought forth into the light, and indued with body and ſoule, to the ende he ſhould (as it were in a table) repreſent God his firſt paterne.

Inſtructing, correcting, and praying, make good children, and happie Parents.

4. Fourthly, let them know that theſe things are to be dealt withall in order. Vnto the body they owe nouriſhment, bringing vp, apparell, and ſometime correction, that they may keepe their

1. King 2. 2.3. their children in awe. Vnto the ſoule they owe
catechiſing, inſtruction and doctrine: and that of
Gen. 34.30 two ſorts: namely, of godlineſſe, and of ciuili-
Iob. 1.5. tie. By the one, they ſhall keepe a good conſcience before God. By the other, they ſhall obtaine a good report among men. For theſe are the two principall points which parents ought to bee moſt carefull to plant in this life in their children, both which the Apoſtle comprehendeth in one verſe, where he ſaith, *Epheſ. 6. 1. Yee fathers prouoke not your children to wrath, but bring them up in inſtruction, and information of the Lorde.* And therefore all parents are diligently to inſtruct and teach their children the firſt principles of Chriſt his Religion, ſo ſoone as by age they are able to perceiue and vnderſtand the ſame, that they may (as it were) ſucke in godlines together with their mothers milke, and ſtraightwayes after their cradle, may bee nouriſhed with the tender foode of vertue towards that bleſſed life. To haue godly children (no doubt) is the greateſt Treaſure that may be. For in the children do the parents liue (in a manner) euen after death. And if they be well inſtructed, catechiſed, and vertuouſly brought vp, God is honoured by them; the commonwealth is aduanced, yea, their parents, and all other fare the better for them. They are their parents comfort, next vnto God, their ioy, ſtaffe, and vpholding of their age: & therefore parents ought

ought to begin betimes to plant vertue in their childrens breſts: for late ſowing bringeth a late or neuer apt Harueſt. Yong braunches will bow as a man will haue them, but old trees will ſooner breake then bow. And therefore as arrowes are an excellent weapon of defence to a ſtrong and a mightie man that can ſhoot them with courage: euen ſo children godly brought vp, are a ſpeciall protection and defence to their parents. And as the ſtrong mans quiuer, the better it is furniſhed with choſen ſhaftes, the better defence he hath: ſo likewiſe the more godly children that parents haue, the greater is their ioy and happineſſe. Yea and further, as arrowes are at the commandement of the owner to be vſed: euen ſo children well taught, are at the commandement of godly parents.

5. Laſtly, let parents remember how many ſinnes they commit and heape one vpon another, which do not their dutie in bringing vp their children, as they ought to do. Firſt, they tranſgreſſe the law of nature, which telleth all men, that their dutie is to bring vp their children godlily & honeſtly. Secondly, they ſinne againſt God: for they deſpiſe the commandement & authority of God: for he commandeth, that children ſhould be brought vp religiouſly and honeſtly; but hee is a deſpiſer of God, that refuſeth to doe as he is commanded. Thirdly, they offend againſt their owne credite and eſtimation,

Deut. 6. 7, 8. & 4. 9. & 11. 19.
Pſal. 71. 5, 6, 7, 8.
Ioſu. 4. 6.

Exod. 12. 26.27. Luke 11. 12. eſtimation. For Gods will is that Parents ſhould (after a ſort) be in his ſtead, ſo farre forth as pertaineth to outward diſcipline. But ſuch make ſmall account of this dignitie, who neglect their dutie in this behalfe. Parents are further to vnderſtand, that it is their dutie to haue diligent care to ſee their children taught to pray to God, and to rehearſe the Apoſtles Creede, and the ten commandements. For as by this exerciſe their hearts and mindes ſhal the rather be inclined to Godlineſſe and reuerence toward God; ſo as they increaſe in age, they ſhall euery day better then other comprehend that which they learne, to their owne comfort, inſtruction, and ſaluation. Alſo as the tongue is called the glory of man, becauſe that, beſides all other reaſons, by his ſpeech he is diſcerned from the bruite beaſts: ſo it is meete, that ſo ſoone as the childe can begin to ſpeake, his tongue ſhould be imployed to glorifie God, by calling vpon him, and by learning ſome ſhort Catechiſme, containing the principles and grounds of chriſtian religion: as alſo in repeating the will of God in ſuch ſort, as he will that we ſhould ſerue and honour him.

If parents doe note or perceiue any vice in little ones, as ſwearing, lying, choller, enuie, filching, couetouſnes, contempt of parents, readineſſe to ſtrife, and other like corruptions: it is their dutie, diligently & in time to reproue and correct them; as men vſe to pluck vp weeds while they be yet young, leaſt growing vp among the good ſeeds, they ſhould hinder their growth, and choke them vp. By experience we can ſee, that mothers in ſwadling their little ones, doe lay their limmes right, each in his place: likewiſe, if a child bee giuen to bee left handed, they chide him: yea, ſometimes they binde it vp, or otherwiſe reſtraine the vſe of it, that hee may bee accuſtomed to vſe his right hand. Alſo, if the child haue ſome ſtring vnder his tongue, they cut it, leaſt it ſhould hinder his ſpeech: much more then ought they to beware, that through their neglience the vices of the ſoules do not increaſe. For it is the dutie of parents, euen in the infancie, to begin to ſhape and frame the ſoule vnto vertue.

It is alſo the dutie of parents to prouide that their children may learne, at the leaſt to write and reade: for it may bee vnto them a great helpe in the courſe of this life, and a treaſure of much greater account then money. And therefore the negligence of many is ſharpely to be reproued. Beſides that, the performance of this dutie doth greatly binde their children vnto them. Neuertheleſſe, the principall end thereof ſhould not haue reſpect to ſuch commoditie, as the children may reape therby towards the vſe of this preſent life: but rather that they may read the word of God to their comfort, and inſtruction to ſaluation. Alſo it were their partes to vſe them daily to read ſome chapters of the Holy Scriptures, thereby to incline and winne their affections to the word of God, to inure and acquaint them in the phraſe of the holy Ghoſt, by little and little to learne the heauenly doctrine, to note the examples of Gods vengeance powred vpon the wicked and diſobedient: & of his bleſsings vnto thoſe that walke in his feare. Therfore if parents do looke that their children ſhould obey them, then let them ioyne & accuſtome them to Gods word, which wil redownd much to their parents profit. If they cauſe their children to heare & read the holy Scriptures, therein they may learne, *Honour thy father and thy mother*: but if parents doe otherwiſe, then they traine them vp in the ſcriptures of diuels, whereout their children will learne moſt wicked things: but it is not ſo when they are inſtructed in the holie Scriptures. Parents therefore are diligently to apply themſelues to this which God commandeth, and ſo often and earneſtly commendeth vnto them: namely, to inſtruct their children in the knowledge and feare of GOD, and in the faith of Ieſus Chriſt: Deut. 6. 6 7. and 23. 46. Epheſ. 6. 4. ſo alſo to teach them thoſe things which they are to vſe in their age. It is then great folly to linger children in the learning of vaine, trifling, and vnpofitable things, which as they grow in yeares, they will contemne and forget. Parents can be carefull enough to bring vp their children in ſome courſe, trade or other eſtate, wherein to get their liuings when they come to be men: and verily ſuch fathers as do neglect that, are vnworthy to haue children. But as the ſoule is more precious then the body; ſo is it the duty of parents in youth to traine vp their children in the practiſe of thoſe things, wherewith in age, euen in this life, they may glorifie God, and be heires of the Lord. If parents want knowledge, or bee vnwilling to take leiſure to teach them; yet let them do as much for their childrens ſoules, and the life to come, as for their bodies, and this preſent life. Parents that eyther cannot write and reade, or will not, or haue not time to teach their children, will yet ſend them to ſchoole: and ſuch as would haue them learne ſome Art or Occupation, or traffique, if themſelues profeſſe not the ſame, wherein they like to employ their children, they will yet put them to dwell with thoſe that doo profeſſe the ſame, to the end they may learne. How therefore can parents excuſe themſelues, when their children remaine vntaught in thoſe things that concerne the glorie of God, and life euerlaſting? But howſoeuer it bee, if they bee neither able of themſelues, nor do prouide to haue them taught by others, they ſhall be inexcuſable in the ſight of God: and the ignorance of the children, ingendring contempt of God, loue of the world, and neglect of heauenly felicitie, will crie out for euerlaſting vengeance againſt their parents: ſo that if they account not their children as beaſtes, without ſoule, or if they loue them with the due loue belonging to parents, let them declare their loue eſpecially to the ſoule: the chriſtian inſtruction whereof ſurmounteth all wordly treaſure.

Some ſay, it would be a great comfort for them in heauen to know their neare kindred, and conſequently their children: and this commeth of naturall affection. But might it not be a greater diſcomfort for them euen in their life time, to ſee them goe to hell for want of inſtruction? Some charge their children to bee dull witted, and hard to bee bowed, or brought to any goodneſſe or vertue. Albeit naturall inclination bee a great helpe or profiting; yet exerciſe and cuſtome to do well, is a mightie meanes to bend and ſhape them that way: yea, euen ſuch that by experience we finde this olde prouerbe true: *Vſe ouercommeth nature*: as the wheelewright doth by ſtrength bow his timber; & letting it lie long in that bent, it abideth crooked. Barren ground well tilled, ſoyled, and ſowen with good ſeed, groweth fruitfull, and yeeldeth good increaſe: Iron weareth with handling: The water by continuall dropping weareth the ſtone: Wilde beaſts may be tamed: and wilde colts by cuſtome be brought to the ſaddle, and are content to be led by the bridle: euen ſo the dulleſt capacities may by inſtruction and cuſtome be faſhioned to vertue. As contrariwiſe, the wit moſt inclined by nature to vertue, may by bad inſtruction and the conuerſation of the wicked, be peruerted and grow vicious.

Parents therefore are herein to reſpect two points: firſt to begin to frame and bend their children in their tender youth to vertue, remembring, that a ſeale entereth deepeſt into ſofteſt waxe. They muſt be carefull, that they do not ſpeake or tell any fooliſh tales, baudie rimes, or vngodly ſpeeches before their children: leaſt they infect their tender wits with folly and aſtoniſhment. Experience ſheweth, that children will ſooner learne any language by conuerſation, then elder folkes. Alſo, that the yonger the twigge is, the ſooner it is bent or made ſtraight. Secondly, it is the parents dutie, to reſtraine their children from haunting and conuerſing, with ſuch as be vicious, peruerſe, and wicked. And vndoubtedly we ſee, that they do ſoone learne villanous and vnſeemely ſpeeches, and malicious leaude actions, with their corruptions: and as the olde prouerbe ſaith, halting with the lame, they ſhall learne to halt. A childe that naturally ſpeaketh wel, by conuerſing with ſuch as corrupt their ſpeech, ſhall degenerate and ſpeake as badly. Tie a young twig that is crooked, with a ſtraight one, that is ſtronger thẽ it, and in growing it will become ſtraight, and ſo continue when it is vndone. And contrariwiſe, a ſtraight one tyed to that which is crooked, and ſtronger then it ſelfe, will grow and continue crooked.

Moreouer, parents when they meane to put forth their children to any trade or occupation, or to learning, they then ought carefully to ſee and enquire, whether ſuch as thinke to place them withall, be religious and vertuous, and endued with the feare of God.

In the admittance of a ſeruant, the feare of ſome temporall, or carnall inconuenience, cauſeth men to enquire of his, or her truth, honeſtie, or other qualities. Therefore, if parents ſhall commit their childe to the ordering and inſtruction of a maiſter, before they make inquirie of his honeſtie and chriſtian conuerſation, they plainely ſhewe, that they haue leſſe care of the corrupting or infecting of theyr childe with vice, then of ſome ſmall inconuenience that might happen by an vnhoneſt, and vnthriftie ſeruant. When they buy an earthen pot, they ſound vpon it, to ſee whether it bee broken, leaſt they ſhould bee deceiued in a ſmall peece of money; yet do they not ſound, whether the maiſter, to whom they commit their childe, be vicious, or vertuous: albeit by putting and placing him with one that is vicious and religious, they put him in daunger of loſſe, both of bodie and ſoule.

Some doe reſpect their friendſhip with ſome maiſters, rather then their vertue, and ſo doe commit to them their childre, leaſt they ſhould be angry for putting them to another.

Theſe men doe reſemble and bee like him, who being dangerouſly ſicke, vſeth the aduiſe of an ignorant Phyſition, that is his kinſman, or familiar friend, for feare he ſhould take offence, if he ſhould call another, albeit, without compariſon, more learned and skilfull.

If thou ſhouldeſt haue a waightie matter, in law, wouldeſt thou rather commit thy cauſe to an ignorant and negligent Atturney, becauſe he is thy friend, then to him that were both diligent and learned? Making a voyage through ſome dangerous Sea, wouldeſt thou in a tempeſt, commit thy Ship to a young Pilot, vnskilfull, or drunke, becauſe hee is thy friend? What a foole art thou, that wilt not take the like care of the profite, honour, ſafetie, and ſaluation of thy childe?

Others commit their children, either to him that is beſt cheape, or by whom they may grow into greateſt aduancement in the world, but neuer reſpect the hazard of their child, ſo they may eyther ſpare, or get worldly goods.

Let them alſo bee carefull to reſtraine their children from vice, and to inure and accuſtome them to vertue. And indeed the fathers that inſtruct, or cauſe their children to be inſtructed, doe farre excell ſuch, as onely doe beget them: for of theſe they receiue life onely; of the other good and vertuous life. Yet parents ought not ſo much to relie and reſt vpon the diligence of their childrens maiſters, as neuer to care to vnderſtand, how they profite and goe froward in learning and vertue: for the regard of ſuch diligence, would make the maiſters more carefully to diſcharge their duties. And thereof came the Prouerbe: *The maiſters eye fatteth the Horſe:* and this: *The maiſters eye is the fruitfulneſſe of the garden.*

Vpon theſe ſinnes enſue many puniſhments, both ghoſtlie and bodily, as well in the parents, as in their children; yea, and in all the poſteritie.

Gen. 18. 19.
1. *Chro.* 28 9.
Act. 10. 2.
2. *Tim.* 1. 5.

Parents muſt performe their dutie to their chil-

The holy Scripture giueth great commendation to ſundry men & women, for their godly education, and vertuous bringing vp of their children: as to *Abraham*, for hee commanded his ſonnes and his houſhold, to keepe the way of the Lord. So *Dauid* counſelled his ſonne *Salomon* to ſerue God with a perfect heart, and a willing mind. It is ſaid alſo of *Cornelius*, that he feared God, and all his houſhold. Likewiſe of *Ennica* the mother of *Timothie*, that ſhee nouriſhed vp her ſonne in the wordes of faith, and good doctrine. For where a vertuous and godly child-hood goeth before, there a godly and vertuous age followeth after. Contrariwiſe, when the parents are not carefull to teach their children to know God, & to know themſelues: when they do not breed them vp in vertue, nor reprooue them when they doe amiſſe, they then become corrupt in their vnderſtanding, and abhominable in their doings: ignorant, and void of all knowledge and grace, and of reuerence or feeling of nature.

dren moderately with great grauitie and authoritie.

Gen. 22. 7,8.

Pro. 4. 3. 4,5,6.

Pro. 3. 1. 2, &c.

If Parents be deſirous to haue their children vertuous, and honeſt indeede (as in conſcience they ought) then they muſt bee diligent and carefull to practiſe godlineſſe and honeſtie themſelues. For wee ſee by experience, according to the common Prouerbe. *As the olde cocke croweth, the yong learneth: ſuch a father ſuch a ſonne: and ſuch a mother, ſuch a daughter.* For like as when the head is well and ſound, and alſo the ſtomacke pure from hurtfull humours, the bodie is commonly well affected: euen ſo, where the head or chief of any familie, or houſhold, is religious and ſound in the faith, and feareth God, it commonly goeth well with all the houſehold.

That is thought to be wel done which is done by example.

2. *Sam.* 13. 28,29.

Ezech. 16. 44.

Eſay. 24. 2.

What ſhall it auaile, for parents to teach their children honeſtie and modeſtie, when they themſelues in their workes and behauiour, do inuite them to wantonneſſe, and lewdneſſe? Verball inſtruction, without example of good deedes,

Fruites are wont to take their ſhape and nature of the tree.

is a dead doctrine: and contrariwiſe, good examples are the life of inſtruction, to make it profitable and effectuall. If the example of parentes bee contrary to their inſtructions; If they teach their children ſobrietie, modeſtie, and chaſtitie, and yet themſelues will follow drunkenneſſe, foule and laciuious ſpeeches, geſtures and actions; it is as if with their tongues they ſhould ſay: be vertuous, and by the hands lead them with them to all vice and corruption. So that wicked parents are wicked counſellers to their children. If we would take him to bee a monſter in nature, and vnworthy to liue in a Common wealth, that ſhould counſell his childe to drunkenneſſe and fornication; what ſhall wee thinke of thoſe, who committing ſuch iniquitie, do by their example much more mightily put forward their children to ſuch abomination, then by word they are able? What account can thoſe Parents giue vnto GOD, who by their euill example, haue drawne into hell their children whom he deliuered to their charge, to bee guided into heauen? Albeit ſuch parents pitie not themſelues, yet at leaſt let them take pitie of their children, and not carrie them with them into euerlaſting deſtruction. Such parents then deſerue grieuouſly to be reprooued, as ſhall vſe any lewd ſpeeches, or ſhameleſſe behauiour, in briefe, any worldly or carnall actions, in the preſence of their children, to whom their example may be as a diſpenſation, to giue themſelues to the like. As alſo, how can they forbid that in their children, which they themſelues do commit? How can they correct them for the faults, which they themſelues vſe? Albeit children, in reſpect and reuerence to their parents, dare not reply and ſay, that themſelues do theſe things, for the which they reproue them: yet will the neighbours or others, obiect it to their ſhame. Beſides, their authoritie ſhall be ſo much the leſſe, in that they declare in their works & actions, that they allow that which they forbid in words.

If parents therefore deſire that their inſtruction may be effectuall, and yeeld fruite, let them declare the ſame in holy life, and vertuous conuerſation: let them ſo order and gouerne themſelues, that their children ſeeing the ſame, as it were in a glaſſe, may be reſtrained from diſhoneſt ſpeech and wicked deedes: let them do as guides, that ſhewe the right way ouer Foordes and Riuers, by going before thoſe whom they leade: that their children following the ſteps and examples of their parents, may conforme themſelues to their vertues, and ſo with them, and by them, be ledde to ſaluation, and life euerlaſting.

For this cauſe *Moſes* gaue commandement vnto the Iewes, that the lawe might be kept in their families, that they might proſper in all that

*Deut.*6.5, 6,7. & 31 13.

they went about. When *Obed-edom* had re-
ceiued the Arke of God into his houſe, which
1.King.17 ſignified true Religion, the Lord bleſſed him
10.&c. and all his houſehold. When the widow of
2.King.4. *Zarepthah* in the dayes of *Eliah*, and the other
1.&c. widdow of *Iſrael*, in the dayes of *Eliſha*, had
receiued the Prophets of God into their hou-
ſes, who is ignorant how mightily and merci-
fully the Lord prouided for them? When our
Sauiour Chriſt had reſtored the rulers ſonne to
Ioh.4.53. his health, the Ruler beleeued and all his fami-
ly. After *Zacheus* had receiued Chriſt into his
Luk.19.9. houſe, and was conuerted; ſaluation came to
the ſame houſehold. To be ſhort, when *Corne-
lius* the Centurion embraced the Goſpell, his
Act.10.44 family alſo beleeued and were baptiſed, and the
holy Ghoſt fell vpon them all, which heard the
preaching. And how well that houſe was ordu-
red, where *Timothie* was brought vp, his know-
2.Tim.1.5. ledge in the Scriptures from a childe can wit-
& 3.15. neſſe.

And this is alſo a point worthy to be remem-
bred, that the Lorde, by his Prophet *Ezechiel*,
calleth the children of the Iſraelites, which they
Eze.16. had begotten, *His children*, becauſe they were
20.21. partakers of the promiſes, and ſigned with the
partakers of the promiſes, and ſigned with the
Pſal.127. ſeale of his couenant: and the Prophet calleth
3. them, *The inheritance of the Lord.*

Such parents therefore, as bee Chriſtians,
muſt

muſt know, that their children are alſo the children of God, and partakers of thoſe bleſſings that are promiſed to them in Chriſt Ieſus their Sauiour, and therefore that they ſhall do great iniurie to God himſelfe, whoſe children they are, if they ſhall not ſee them carefully brought vp in his feare; and much more, if they, as before time many haue done, bequeath them, and in a manner conſecrate and ſacrifice them to the ſeruice of men, by thruſting them into Abbeies. Munkeries, Frieries, Nunneries, & Seminaries, there to be brought vp, & remaine in perpetuall bondage of ignorance and errour, in ſuperſtition and idolatrie.

See more of this point in the Treatiſe of the vſe & neceſſitie of catechiſing.

The ſecond point is, that fathers and mothers do nouriſh and traine vp their children in ſhamefaſtneſſe, hatred of vice, and loue of all vertue.

The ſecond point. *Eſay*.28.10. *Deut*.6.20. *Exod*.12.26. *and* 13.14.

They be charged by the firſt commaundement, to feed, to nouriſh, and to bring vp their children, to teach them the principles and ſeede of chriſtian Religion: to ſee they learne the Catechiſme, to teach them to praiſe God before and after meales, as alſo to teach them by little and little, and by often repetitions, to vnderſtand wherefore the Sacraments were inſtituted: to teach them manners, how to behaue themſelues decently in their going, in their ſpeaking, and geſture of their bodies: how to

order

The proper dutie of good parents to their children, is to nouriſh them ſoberly, to keepe them vnder obedience, & to teach them good maners.

order themſelues reuerently in the Church, how abroad in all places, and towards all men, in all honeſt companies: and ſo to begin ſome conſcience in them. For it were better for children to be vnborne, then vntaught.

Now contrary to this, is, when parents ſuffer their children to haue their will from the beginning: when they diſcourage and daunt them by ſeueritie, and by being too haſtie with them: when they let the common ignorance of the word to be rooted in them, and haue no care to frame them to learne truth & godlineſſe, and ſo to prepare them, to be apt to receiue profit from the publike Miniſterie.

Pro. 23.13 & 19.18. and 29.15. 17. & 22. 6.15. & 13. 24.

It is therefore meete for all fathers and mothers, if they will haue ioy of their children, that then they correct them when they doo amiſſe, and keepe them in ſhamefaſtneſſe, hatred of vice, and loue of all vertue, according as the holy Ghoſt counſelleth by the mouth of the wiſe man in ſundry places.

For as the common Prouerbe is: *Byrch breaketh no bones*; neither doth moderate correction bring danger of death: but oftentimes it bridleth and keepeth backe the childe, that otherwiſe would run headlong into hell, and ſo is a meane to ſaue his ſoule.

For the fountaine of vertue, and chiefe of all mans felicitie, is good inſtruction, and right bringing vp. And contrariwiſe, children euil brought vp, bring ſhame & great heart-breake to their parents. As old *Elie* was corrected himſelfe, for not correcting his ſonnes, which is a notable example, neceſſarie for all parents to imprint in their hearts, that they may ſee their children well taught and corrected, leaſt they procure the wrath of God to fall vpon them, as did vpon this *Elie*, who honoured his children aboue the Lorde, and therefore the Lorde cut him and them off. For the comfort hee had of his ſonnes, was this; the Arke (the witneſſe of the Lords preſence) was loſt, thirtie thouſand of the people ſlaine, his two ſonnes *Hophni* and *Phinehas* killed: himſelfe when newes thereof came to him, for ſorrow fell backeward and brake his necke: vpon this his daughter in law, fell in trauell, and in trauel dyed: the remnant of his houſe was glad to craue and begge for a ſmall peece of ſiluer, and a morſell of bread.

1.*Sam.*2.
12.&3.12.
13.14.&.
4.11.
1.*king*.1.5.6
2.*king*.2.25.
24.

Alſo the two and fortie children that mocked *Eliſha* the Lordes Prophet, ſaying, *Come vp thou bald head*, were rent in peeces with Beares. Thus wee ſee that children vntaught, and vnchaſtiſed, bring ſhame and confuſion to parents.

2.*king*.2.23
24.

How children ſhould be brought vp.

Let them therefore alway remember this, that they prouide and beſtow diligent labour, that their

Hold thy children in awe, and they ſhall haue thee in reuerence.

their children be forthwith inſtructed in vertue and godlineſſe, whileſt their wits are yet voyde from cares & vices, and whilſt their age is tender and tractable, and their minds flexible, and readie to euery thing: for then they will keepe faſt good leſſons and vertuous precepts, if they be taught them. For this is certaine, that we remember nothing ſo well when wee be olde, as thoſe things we learne in yong yeeres.

It ſhall be conuenient and profitable therefore to handle the waxe ſtraightway while it is moyſt: to ſeaſon thoſe earthen veſſels with very good liquor whilſt they are new: to die and litte the wooll while it is faire and white, and not defiled with any ſpots. The Emmets, or

Pro. 30. 25. & 6. 6,7.

Piſmires are not taught to gather into their holes or hillockes in Summer, whereby they ſhould liue in Winter. Bees learne not to make their cels, to gather iuyce, and to make honey: but all theſe things bee done by inſtruction of nature. So euery liuing thing, the leſſe meete it is to learning, ſo much the more it hath of natiue prudence. But man neither can eate, nor goe, nor ſpeake, except he be taught. Then if fertile fields, for want of tillage waxe barren: if trees being neglected either bring foorth no fruite, or elſe the ſame vnſauourie, without diligence of grafting and pruning: if dogs be vnmeete to hunt, the horſe and oxen vnapt to the plough, except mans diligence be put thereto: howe wilde then and vnprofitable creatures would children become, except deligently and in due time they ſhould bee faſhioned by good bringing vp? What a ſhame is this for any man to take great care to haue his dog well taught, his horſe well broken, his land well husbanded, his houſe goodly trimmed, & richly furniſhed: and yet to haue his child ſhamely rude in maners, and altogether void of all garniſhing and inſtruction of vertue and godlineſſe? What a great folly and madneſſe is this, for a father to take great care and thought how to get money and poſſeſsions, and to haue no regard of his childe for whom the ſame is gotten? This is no leſſe ſhame to heare, then if a man taking thought for the ſhooe, would ſet nought by the foot: or with great care and ſtudie would prouide, that there ſhould be no fault in the childes garment, not regarding the health of his bodie. This is (as the common ſaying is) to be penniwiſe, and pound-fooliſh: to ſaue a ſticke, and burne a houſe: to ſaue a ioynt, and loſe the bodie. But oh vaine man, haſt thou more care and deſire to leaue thy ſonne a faire building, and full of lands, then for to inſtruct him in the way of godlineſſe, and ſo leaue him a vertuous conſcience? Haſt thou rather a deſire to hoord vp treaſure for him, with ruſt and moth to be conſumed, Matth. 6. 19.

ſumed, then to teach him the knowledge of God, which will not canker, but laſt for aye? Moſt parents (a pitifull thing to remember) bee louing to the bodies of their children, but their ſoules they care not for: they deſire their welfare in this world, but they paſſe not what they ſhall ſuffer in the world to come. Yea, fathers prouide lands, rents, reuenues, great annuities, fees and offices, for their children here: but alas, fewe prouide or bee carefull to haue them brought vp in vertue, and the feare of God. For the loſſe of their liues and bodies, they will ſore bewaile and much lament; but the health and ſaluation of their ſoules they make no reckning of. If they ſee them poore and ſicke, they ſorrow and ſigh; but though they ſee them ſin, and greatly diſpleaſe God, they are nothing grieued. It behooueth that parents doe carefully obſerue, vnto what vices their children are moſt inclined, and ſo by good meanes admoniſh and draw them from the ſame. As parents be carefull to prouide temporal things for their childrens bodies, which are tranſitorie: ſo much more carefull ought they to prouide ſpirituall things for their ſoules. And as they be diligent to keepe the bodies of their children from fire and water, when they bee young: ſo much more they ought to take care, that their ſoules be not poyſoned with vices, & falſe and erronious doctrine, when they come to yeares of diſcretion: and this is the moſt acceptable ſeruice that they can do to God. Children are called the fruite of their parents. Therefore as a good tree is knowne by bringing forth good fruite: ſo parents ſhould ſhewe their goodnes in the good education of their children, which are their fruite.

Pſal. 13.21
Mat. 12.33

To teach a childe in the trade of his way, as *Salomon* commaundeth, *Prou.* 22.6. is, not onely to inſtruct him vnto godlineſſe, but alſo vnto all other humane duties: wherefore this dutie then belongeth vnto parents, and they are bound to do it. For who ſhould teach and informe the childe, but they which haue the gouernment and commanding of him? But it is well knowne, that parents onely haue the gouernment and commaunding of their children, or ſuch as they ſhall procure for their better education, and therefore this charge and dutie lieth vpon them, & they muſt looke vnto it. Againe, this is apparant euen by the generall law of nature, which hath taught the very bruite beaſts to bring vp their young, And further, this dutie is yet enforced from the opportunitie of the thing commanded. For euen as a plant will ſooner take nouriſhment, and thriue better in the ſoyle where it firſt grewe or ſprung vp, then in any other ground, becauſe it liketh his

Reaſons.

owne ſoile beſt: ſo children will ſooner take inſtruction and good nourture from their parents, whom they beſt like, and from whom they had their firſt being, then from any other: and therefore you parents are in fault, if your children bee not well taught. For whatſoeuer good commeth from the parent to the childe, is naturall and kindly, no otherwiſe then the warme milke from the mothers dugge: you ſhall ſooner be heard of your children, then eyther the ſage counſell of the auncient, or the forcible and mouing ſpeech of the learned. Laſtly, the rule of iuſtice doth require, that euen as the firſt parent *Adam*, and ſo all other after him, haue bene a meane of falling to all their poſteritie, in the begetting of children in their owne image, which according to the lawe of creation, ſhould haue bene borne Gods Image: ſo now in liew of this, all parẽts ſhould lend their hands to lift them vp again, and neuer ceaſe vntill they ſee in ſome meaſure, the beautie of the firſt Image, and the vertue of the ſecond *Adam.* This is confirmed by many teſtimonies of Scripture, as amongſt other, theſe doo proue. *Deut.* 4. 9. and 11. 18 19. *Epheſ.* 6. 4. *Pſal* 78. 5. And becauſe this dutie of parents, is many times committed to the Schoolemaſters, or Maſters of Families, to Dames, to Patrones, and Guardians, and ſuch like: they muſt therefore

Gen. 5. 3.

vnderſtand, whoſoeuer they be, that they are bound by the voyce of the Almightie, to performe and to do the dutie of parents, to all ſuch as are committed to their charge, as if they were their owne children.

Now, the vices which ſome parents commit, in not performing theſe duties before and after named, and ought of them to be eſchewed, are theſe.

1. Firſt, the ignorance of the parents: as if they bee ſo rude, that they bee able to teach their children, then they greatly offend God in the breach of this ſo neceſſary a dutie: and therfore they muſt indeuour to get ſo much nourture and knowledge, as that they may be able to inſtruct others vnto them.

2. The ſecond vice is, the prophaneneſſe of many parents, who, ſo they may prouide liuelihood & neceſſaries for their children, they care for no more.

3. The third vice is committed, of ſuch poore parents, which make no great choiſe with what Maiſters and Dames they place their children, ſo they may haue meate & drinke inough, and wages thereto competent, and are neither back-beaten, nor belly-beaten, as they ſay. Alas, ſuch poore children, while they ſerue for theyr bellies, they may looſe their ſoules, becauſe they want godly maiſters and dames, to giue them wholeſome inſtruction, to hold them in by

good example, and to gouerne them continually in the feare of the Lord. Wherefore here let all Parents learne, that it is their dutie to make choiſe of ſuch maiſters and dames for their children, as are godly and religious, wiſe hearted, ſuch as are both able and wel diſpoſed, to traine vp youth in good nurture, and Gods ſeruice: and not only this (for the greateſt care of all lieth vpon the parents) but alſo they muſt ſo often, as conueniently they may, repaire vnto them, and ſee how they profit, and hold them vp by their good counſell, and be carefull to entreate thoſe which haue the gouernment of them, to be good vnto them, in this chiefe point aboue the reſt. *Pro.* 18.21 For (as *Salomon* ſaith:) *Life and death are in the power of the tongue*: ſo wee may well ſay, life and death is in the education of our children. If they be well brought vp, it ſhall be life vnto them: but if it be otherwiſe, they are trained vp to euerlaſting death.

4. The fourth vice is, the fault of many maiſters and dames, who make no further reckening of their ſeruants, then they do of their bruit beaſts. For ſo long as their worke and buſineſſe be well done by them, they care for no more, and they will teach them no further, then may ſerue for their owne turne and benefite: that is, to be a profitable ſeruant vnto them. Such maiſters make their ſeruants drudges to the world and the diuell; and the life of ſuch youth, dieth

while it ſhooteth vp. All theſe ſin and treſpaſſe against the will and word of God, becauſe they are contrary to good nature and godly instruction. Parents muſt bee very carefull, that their children may learne ſome occupation, or profeſſion of life: and this is either mechanicall, which wee call handicraft: or liberall, which is the learning of ſchooles: and the end of this is, either to get their liuing honeſtly, and in Gods ordinance, or elſe if they want no maintenance, to apply their profeſſion and trade to the benefit of the Common-wealth. No child of what birth and ſtocke ſo euer hee bee, ought to want this inſtruction and bringing vp. If thou ſay, my childe hath no need of any trade: yet the Common-wealth and Gods Church hath need of him, for no man is borne for himſelfe, but his friendes will requite one part, his kindred another, and his countrie the third. And if handicrafts like thee not, thou haſt the liberall Sciences, of which no man euer was yet aſhamed,
but many haue made them their crowne of glorie. 1.*Sam*.9.
Saul was anoynted King, while he was ſeeking 2.&c.and
his father Aſſes: and *Dauid* was taken 16.11.
from the ſheepefolde, to feede with his wiſedome, *Pſal*.78.
and gouerne with his prudence, that honourable 70.71.
people of the children of Iſraell. And 1 *King*.
againe, wee reade that thoſe two famous Prophets, 19.19.
Eliſha and *Amos*, the one was called *Amos*.1.1.
from the plough, & the other from keeping of 2.

beaſtes: which examples doe plainely teach vs, that the great and reuerent God deſpiſeth no honeſt trade of life , bee it neuer ſo meane, but crowneth it with his bleſſing, to draw all good mindes to his holy ordinance. But now a daies, ſuch is the pride of our hearts (a thing to be lamented through all our land) that many gentlemens children may not be brought vp in any trade. Oh, it is too baſe and beggerly for them: they muſt liue of their lands, they muſt maintaine their gentrie : a ſmall learning will ſerue their turne: but in the meane while, this ordinance of God is neglected , what miſerie from hence enſueth? Who are the waſters of patrimonies? Who are the robbers and rouers in the Common wealth? who are the deflowers of maydens? who are the defilers of matrones? Who are the currupters of youth? and to ſpeak in one word, who are the ſeeds-men of all miſchiefe in our Countrie, but theſe children of gentlemen, who haue not been taught & trained vp in learning, or ſome occupation, while they were yong? For euen as a weed, if it grow in a ranke ſoyle, will waxe out of meaſure noyſome: ſo theſe children comming of honorable and worſhipful parents, brought vp in eaſe, and pampered with the delights of gentrie, they waxe immeaſurably vicious, and who may keepe them vnder? neither lawes, nor Magiſtrates, nor any good meane.

Good manners in ſpeech.

First, Parents muſt teach their children to vſe faire ſpeech, not onely towards themſelues, but alſo towards others, and to cal their betters by a reuerent and an honourable name: 1. Sam. 25. 24. Mar. 10. 17. Pro. 16. 24.

Secondly, to ſpeake modeſtly and humbly of themſelues, & this point of good manners they may learne of that wiſe matrone *Abigail*, in 1. Sam. 25. 41. where we read, that when ſhe was ſent for of *Dauid*, to be his wife, ſhe firſt bowed her ſelfe to the ſeruants, & then made this lowly anſwere to him that brought the meſſage: *Behold, let thine Handmaid be ſeruant to waſh the feet of the ſeruants of my Lord.*

Thirdly, to admoniſh them, louingly to ſalute their friends and acquaintance, & generally all others, whom they take to bee Chriſtians and brethren: which conſiſteth in praying well to others, wiſhing health and proſperitie vnto them: Luke 1. 28. 1. King. 1. 27.

Fourthly, to put thē in mind, to acknowledge a benefit, where they haue receiued it, with giuing of thankes: Eccle. 29. 16. Gen. 30. 37.

Fiftly, to teach them to confeſſe an offence where it is committed, with humble crauing of pardon. An example hereof, they may haue in that vertuous & faire ſpoken matrone *Abigail*, as they may read in 1. Sam. 25. 23. &c. Oh that men and children ſawe what great daungers they drawe vpon them by the neglect of this dutie, and might preuent it: and alſo what gracious bleſſings they might procure both to thẽſelues and others, by meanes of it, as this vertuous *Abigail* kept *Dauid* from ſhedding innocent bloud, ſaued her owne life, with the liues of her family, and in the ende was receiued to be a Princes wife, for the wiſe carriage of her ſelfe in this matter.

Againe, Parents muſt teach their children good manners, and ciuill behauiour, to riſe vp to their betters, to vncouer the head: to make obeyſance, to bee curteous towards their equals, to bee gentle and lowly to their inferiours, and louing and kinde to all: this is no leſſe needefull for youth, then their meate and their drinke.

Alſo to admoniſh them, to giue their elders and betters leaue to ſpeake before them: *Iob.* 32.45. That they keepe ſilence while their betters are in place, vntill they be ſpoken vnto: and then they muſt make anſwere in fewe wordes, without vnneceſſarie circumſtance, and directly vnto the matter. And they may not be loude, babling, or hotte in ſpeech, but colde and milde: *Pro.* 17.27. Warne them, that they doo not interrupt or trouble others while they are in ſpeaking. *Pro.* 29.20. Wherefore, if children wil keep the bounds of good maners, they muſt not bee ſtreperous or troubleſome in talke, but they muſt obſerue and take their due time and courſe, and if there bee any thing ſpoken, vnto which they would willingly make anſwere, they muſt eyther courteouſly craue leaue of him that ſpeaketh, or elſe they muſt carrie it in remembrance, vntill their turne commeth to ſpeake, which is the better of the twaine. And further, they muſt giue an entercourſe of ſpeech vnto others: and ſo ſuffer others to ſpeake by them: for there is a time to keepe ſilence, and ſo to heare others ſpeaking; for hee that will haue all the talke, paſſeth the boundes of good manners.

Good manners in geſture.

Moreouer, Parents ought to teach their children, how to frame their geſtures to a reuerent and dutifull behauiour towardes others, which conſiſteth in theſe points.

1. The firſt is to meete thoſe that are comming towards them. And of this they haue an example in holy *Abraham, Geneſ.* 18.2. where it is ſaid: *And hee lifted vp his eyes and looked, and loe, three men ſtood by him, and when he ſawe them, hee ranne to meete them from the tent doore.* Againe, an other example they may haue in King *Salomon*, ſitting vpon his regall throne. 1, *King*.2. 19. Bathſheba *therefore went to King* Salomon, *to ſpeake vnto him for* Adoniah, *and the King roſe to meete her.*

2. The ſecond is, to riſe vp to elders and betters, when they paſſe by them. And this is taught, *Leuit.* 19.23. *Thou ſhalt riſe vp before the*

hoare head, and honour the perſon of the olde man, and dread thy God, I am the Lorde. But heere wee muſt warne you of a great abuſe, which for the moſt part is committed in all Churches, and which tendeth to the high diſhonour of God: which is this, that neither you your ſelues, neither your children, nor ſeruants, do know the time of your duties, but you will then riſe vp to men, when both you and they ſhould kneele downe to God: as if one that is more honourable among you, ſhall come into the Church, while you are vpon your knees in prayer vnto God, preſently you ſtart vp, and leaue God, to reuerence men. Is this religion? is this deuotion becomming Gods houſe? is not this all one, as if a man ſhould ſay, ſtay GOD, heere comes in my father, my maiſter, my worſhipfull neighbour, and my good friend, to whom I am much beholden, I muſt do my dutie vnto him, I muſt riſe vp till hee bee paſt, and then I will come to thee againe? What is this but to preferre men before God: this dooing plainely ſheweth, that ſuch are louers of men, more then God: and that ſuch as take this dutie and reuerence vpon them, are robbers of Gods honour, and they ſhall anſwere him for it. Is there no time to ſhewe our dutie towardes men, but euen then, when wee are about Gods ſeruice? Why, know thou, when man ſtandeth before God, how honourable ſo euer hee bee, hee is but dung and filth, and not to bee regarded: and let Parents learne this wiſedome, that while they are taught their duties towardes men, it is not to robbe God of his worſhip: but there is an appointed time to euery dutie and purpoſe: as *Eccleſiaſtes* in his third Chapter well admoniſheth: *To all thinges there is an appointed time, and a time to* Eccle.3.1. *euery purpoſe vnder the heauen.* It is recorded of *Leuie*, to his eternall praiſe: *Deut.*33.9. that in Gods cauſe hee ſaid of his father and mother: *I ſee him not, neither knew hee his bretheren, nor his owne children*: euen ſo beloued, our eyes and our minds, & deuotions, ſhould be ſo fixed and intent vpon God, when wee are in his ſeruice, that wee ſhould not ſee or regard any man in that while. And againe, we reade in the ſecond chapter of the Goſpell after S. *Iohn*, of our Sauiour himſelfe, who though he was the moſt dutifull childe that euer was borne of woman, yet when hee was about his fathers buſineſſe, hee ſaith vnto his mother: *Woman, what haue I to do* Iohn.2.4. *with thee?* which examples will teach vs, that when we are about Gods ſeruice, al other duties muſt ſleepe and be laid apart.

3. The third dutie of good manners, to bee obſerued in their geſture, is to ſtand while their betters are ſitting in place: example of this we haue in holy *Abraham*, of his entertaining of the two ſtrangers, as it is written *Gen.* 18.8.

18.8. *And hee tooke butter and milke, and the calfe which hee had prepared, and ſet before them, and ſtood by himſelfe vnder the tree, and they did eate.* Well may *Abraham* be called the father of the faith full, for giuing his children ſo good example.

4. Their fourth dutie, is to bend the knee, in token of humilitie and ſubiection: example of this, *Mat.* 10.17. 1. *King.* 2.19.

5. The firſt thing is, that they giue the chiefe place to their betters, and to offer themſelues to others in curteſie. 1. *King.* 2.11. *Luk.* 14. 8.9.10. *Pro.* 15.33. *and* 16.18.

6. Their laſt dutie, is, to vncouer their head. And though wee finde no example for this in holy ſcripture, as being not vſed in thoſe former times: yet ſeeing the thing is ciuill and comely, and one of the ſpeciall curteſies of our daies, we will confirme it alſo with the authoritie of Gods word: *Phil.* 4.8. *Whatſoeuer things are honeſt, whatſoeuer things are of good report, thoſe things do.* And againe, 1. *Cor.* 14.40. *Let all thinges bee done decently, and according to order.* But this kind of ciuilitie, is both decent and according to order, as alſo honeſt, and of good report: and therefore warranted and commended by Gods word, and ſo worthy to be followed. Therefore if our children be not thus trained vp in nurture, while they be yong, when they be olde, they ſhall be found ſo headſtrong,

ſtrong, and they will not be gouerned, but this conſequent muſt needes follow, that all order ſhall be taken away, and then confuſion muſt needes enſue. For if nurture bee neglected, then our elders and gouernours ſhall not bee reuerenced: if they be not reuerenced, they will not be regarded: if they be not regarded, they will not be obeyed: and if they be not obeyed, then ſteps in rebellion, and euery one wil do what he liſteth.

Theſe vices and great abuſes, are to bee reformed, and with ſpeed amended, not onely of many parents and maiſters themſelues, but alſo that they labour with all diligence, that they may be redreſſed and amended in their children and ſeruants: firſt, the groſſe ignorance in the groundes of Chriſtian religion, which yet remaineth in any Parents, Maiſters, and their families, who giue themſelues to ſleepe in the Church, to talke one with an other, to turne ouer their bookes there, and vſing of their owne priuate deuotions or praiers, in the time of publike preaching and prayer, all which no doubt are grieuous ſinnes and tranſgreſſions: and beſides, many abſent themſelues from holy exerciſes, and ſpecially vpon the Lords day, then lying in their beds, haunting of Ale-houſes and tauernes, riding and going abroad about their worldy affaires, for pleaſure and profit, being alſo wearie whilſt they be preſent at praiers and preaching, ſeldom do they preuent or come before prayers, nay many come in the midſt thereof, to the great diſturbance of the ſame, and others that are there: and ſome againe before the ſermons are ended: other ſome after the praiers made, and before the ſinging of the Pſalmes, and the vſual bleſsing to be pronounced, depart thence, whereof they as well as thoſe that tarry, ſhould bee partakers, poſting alſo out of the Church, as it were from a play or may-game, as though they ſuppoſed that no more reuerence ſhould be ſhewed there, then in other places, or that ſome part of diuine ſeruice belonged vnto them, and not vnto other ſome: whereas in very trueth euery one ought to bee like partakers of the whole. And how ſhould we looke for any goodneſſe from God, where this, that is the ſeed of all ſinne, and the nurſe of all abhominations raigneth and ſwaieth ſo much?

Let ſuch as are fathers and mothers, and haue children, know in what ſort they muſt be carefull for them. Their children are the good bleſsings of God, they be members of the body of Chriſt, and the ſonnes of God. The kingdom of heauen belongeth to thẽ. God hath appointed his Angels to guide and leade them, and to *Math.16. 14.* ſhield them from euill: and their Angels be in the preſence of God, and do behold the face of their father which is in heauen, They be freſh plants of the Church. Who knoweth what neceſſarie ceſſary inſtruments they may be in the houſe of God? It is not inough to feede them, to cloath them, & to nouriſh their bodies with neceſſarie ſuſtenance. For the heathen doe this, which know not God: and the ſauage & bruite beaſts, and the birdes, which haue no vnderſtanding: they breed vp their yong ones, and are tender & painful to prouide for thē. The Aſſe though ſhe be dull, the Beare and Lion, though they be wilde and cruell, yet ſeeke they far and neare, to get wherewith to helpe their yong. Therefore, if there be any, or can be any, which doth forſake and leaue his owne, hee is more beaſtly then the fooliſh Aſſe, & more vnnaturall, then moſt cruell Beares and Lions, and Tigers.

But in this behalfe, men are for the moſt part ouer carefull. For this cauſe many builde their houſes with blood, and ſeeke poſſeſsions by iniquititie: they ioyne houſe to houſe, & field to field, and will dwell alone vpon the earth: they *Eſay. 5.8.* oppreſſe the poore and needie, and do wrong to the Widdow and the fatherleſſe: they make money their God, and ſpoyle one another: and all to prouide for their children. This is the couer and cloake for all their miſchiefes, they may not leaue their children vnprouided for. Vnhappy are ſuch fathers: which in this ſort *Eſay. 33.1.* care for their children, by the ruine and ſpoyle of the needie and innocent, and ſo breake the commandements of God: becauſe their portion ſhall bee with the wicked, in the lake that burneth with fire and brimſtone. And vnhappy are their children, becauſe they are partakers of their Fathers wickedneſſe, and therefore ſhall alſo be partakers of puniſhment with Pſal.37.35. 36. them. The Prophet *Dauid* ſaith: *I haue ſeene the wicked ſtrong, and ſpreading himſelfe like a greene Baytree: Yet hee paſſed away, and loe, hee was gone, and I ſought him, but hee could not bee found.* His roote was deepe, his ſtocke ſtrong, his branches broad, hee ſpead ouer and ſhadowed the whole countrie: yet he paſſed away. He departed, his ſonnes dyed, his houſe ſoone decayed, and his name was in little time quite forgotten.

Oh, how much better then is it, to furniſh the mindes of our children, and to inſtruct them in godlineſſe, to teach them to know God, to leade their life vertuouſly, and to rebuke them, and chaſtiſe them for ill doing.

Pſal.111. 10. The beginning of wiſedome, is the feare of God. Let them then learne, what that good and Pro.9.10. acceptable will of God is. Shew them the way in which they ſhould walk, that they go neither Plal.10.7. 86.& 119. 16.105. to the right hand, nor to the left. The word of God is pure, and giueth vnderſtanding to the ſimple: it is a light to their footeſteps: it teacheth thoſe that are young to amend their wayes. For children by nature are darkeneſſe, and cannot ſee except they bee lightned with Gods word. And therefore *Salomon* ſaith: *Catechiſe a child in his youth, and he will remember it when he is olde.* This is the right bleſſing which fathers and mothers giue to their children, when they cauſe God to bleſſe them too. Pro. 22. 6.

When Chriſt came into *Ieruſalem*, the young children receiued him. They cried *Oſanna to the ſonne of* Dauid: *Bleſſed is he that commeth in the name of the Lord.* Chriſt giueth witneſſe of them: *By the mouth of babes and ſucklings, haſt thou ſet foorth thy praiſe.* The words of the little and ſimple children, were able to confound the wiſedom of the Phariſes. Thus were they taught frõ their cradle, ſo carefull were their godly parents for them. Math. 21. 15. 16. Pſal. 82.

Contrariwiſe, they cannot haue any wiſdome, that deſpiſe the lawe of the Lord. They become blinde and wicked, and abhominable in all their waies. They haue no ſence or feeling of the will of God. They cannot know light from darkeneſſe, nor God from *Belial.* Such were the children that derided *Eliſha*, as alſo *Abſolon*, whoſe heart Sathan had ſo poſſeſſed with the ſpirit of pride and ambition, that hee went about to depoſe his father frõ his kingdom. So alſo his brother *Adoniah* vſurped the kingdom of his father *Dauid.* 2. King. 33 2. Sam. 15. 1. &c. 1. King. 1. 5.

An other care, which a father ought to haue of his children, is to traine them vp in ſtudie and vertue, and of a godly life. *Bleſſed are the pure in heart,* Math. 5. 8.

heart, for they ſhall ſee God. They which keepe not this way, are the children of wrath. Herein ſtandeth the whole profeſſion of a chriſtian life.
1.Theſſ.4. *For God hath not called vs to vncleanneſſe, but*
7. *vnto holineſſe.* This is the will of God, and this is our promiſe made vnto him, that wee ſerue him
Luk.1.74 in holineſſe and righteouſnes al the daies of our
75. life, that wee increaſe in vertue, and growe from grace to grace.

A wiſe and louing father, which ſendeth his ſonne to a daungerous iourney, eyther by ſea or land: firſt inſtructeth him with aduiſe, and telleth him in what ſort he ſhall auoyd perils. Take heed (ſaith he) that way is dãgerous, which thou muſt paſſe. The ſea is terrible, the waues riſe vp as high as heauen, and by and by, thou ſhalt ſee a pit as lowe as hell. The ſandes may ſwallow thee, the rocks may deſtroy thee. Thou ſhalt paſſe by huge mountaines, and through a wilderneſſe, where theeues wil aſſault thee. Thy hart wil quake. Thou ſhalt crie for ſuccour, and finde no man to helpe thee. In theſe and theſe places hath many a good mans childe bene caſt away. O take heed (my ſonne) thou art the ſtaffe and the comfort of mine age. If ought come to thee otherwiſe then well, I ſhall ſoone ende my daies in ſorrow.

If a father be thus carefull that his childe ſhould eſcape worldly daungers, hee muſt be carefull of ſpirituall daungers, in which whoſoeuer

euer is loſt,is loſt for euer. Therefore,thus,or to
this effect,will he ſay to him: Oh my ſonne, vnderſtand
what God hath done for thy ſake.
Take heed to thy ſelfe. The world is all ouerſtrawde *1.Pet.*5.8.
with ſnares. The diuell raungeth and *Iam.*4.7.
ſeeketh whom he may deuour. Giue no ground *Pro.*18.
to him: but reſiſt him, and hee will flie from 10.
thee. Be ſtrong in faith. The name of the Lord *Pſal.*50.
is a ſtrong tower of defence. Call vpon him in 15.
the day of thy trouble,and hee will deliuer thee.
He will giue thee of his ſpirit. Take heed my
ſonne, and be not deceiued; let no wilfulneſſe
caſt thee away. If ſinners intice thee, be not a
companion of them in wickedneſſe. Faſhion *Pro.*1.10.
not thy ſelfe to the likeneſſe of this worlde: for 11.
the world paſſeth away, and the luſt thereof. *Rom.*12.2.
He that loueth this world, the loue of God is 1.*Iohn.*2.
not in him. Bee not like vnto them that periſh. 15.
Thou waſt conceiued and borne in ſinne. Thou *Pſal.*51.5.
art by nature the childe of wrath: but God made *Ephe.*2.3.
thee meete to be partaker of the inheritance of *Gal.*1.12.
the Saints in light,and hath deliuered thee from 13.
the power of darkneſſe: and hath tranſlated thee
into the kingdome of his deare ſonne. Receiue 2.*Cor.*6.1
not this grace in vaine: but caſt away the works *Rom.*13.
of darkeneſſe, and put on the armour of light. 12.
Be renued in thy heart, and in thy ſpirit, that it
may appeare I haue bin careful for thee. Thus a
careful father ſeeketh to traine vp his ſonne, and
to nourture him.

Now there bee ſome neceſſary meanes and helpes, whereby godly parents may the more effectually and vertuouſly bring vp their children according to the directions before ſpoken of, as theſe.

Firſt, not to ſuffer their children and youth to haue their owne will. For *Salomon* ſaith, *Prou.* 11.20. *They that are of a froward heart, are abhomination vnto the Lord.* And againe, in the 29. chapter, verſe 15. *A childe ſet at libertie, maketh his mother aſhamed.* But what will ſome be readie to anſwere in this caſe? Oh hee may bee broken of that time enough afterwards. But what ſaith the wiſe man, *Eccleſ.* 25. 27. *Giue no paſſage to the waters, no not a little.* The hart of a child is as the violent waters. And as thoſe which haue experience in keeping and repairing the ſea bankes, can eaſily tell vs, that if the raging waues ſhould be ſuffered to breake ouer but one tide, they ſhould hardly in many daies recouer it againe: ſo if thou ſuffereſt thy childes affections to haue the full ſwinge and courſe, yea but a ſmall ſeaſon, thou ſhalt hardly or neuer againe win this breach.

2. The ſecond meanes is, moderation in diet, not to pamper children with too much meat, or that which is delicate; but to giue them that which is wholeſome and ſufficient, and no more. For exceſſe breedeth diſeaſes, both in body and minde, maketh them gluttons and

drunkards, conſumers of patrimonie, and this vice draweth a thouſand more with it: and euen as the fatteſt ſoile bringth forth the rankeſt weeds; ſo pampered children brought vp without due gouernment and diſcipline, thruſt forth the greateſt and moſt ouergrowne vices.

3 The third helpe is, not to cloath them with coſtly apparrell, or to attire them with new faſhions. For this again is contrarie to the nature of paines and labour, and ſtirreth vp pride. For euen as ſoft flaxe is ſoone on fire: ſo youthfull nature will ſoone bee inflamed with this vice, as lamentable experience too much teacheth at this daie. For, from whence commeth this diſguiſed and monſtrous apparrell, but from wanton and diſſolute education of youth? This is the ſpeciall ſinne of England, and if any thing bee the ouerthrow of it (which God for his mercie turne away) it will be this: the land is too heauie of this ſinne. For the pride of all nations, and the follies of all countries are vpon vs, how ſhould we long
beare them? *how art thou fallen from heauen,* Eſay. 14.
ô Lucifer, ſonne of the morning? And it ſhall be 12.
in the day of the Lords ſacrifice, that I will viſit Zeph. 1. 8.
the Princes, and the Kings children, and all ſuch as are cloathed with ſtrange apparell.

4 The fourth helpe is reprehenſion, or chiding. And this is taught, Prou. 29. 15. *The rod and correction giue wiſedome.* Where by the

rod, is vnderſtood chaſtiſement; and by correction is vnderſtood, chiding or reprehenſion. The want of this helpe was the vtter ſpoile and vndoing of *Adoniiah*, as may be ſeene, 1. King. 1, & 2 chapters. And here we cannot but iuſtly find fault with moſt parents, who though they be ſomewhat carefull for their children while they be tender: yet when they be come to ſome yeares of diſcretion, as to fifteene or ſixteene, (which time is moſt fit for reprehenſion, becauſe then by all reaſon it ſhould ſooneſt enter; and which time againe is moſt dangerous, becauſe then our affections are moſt ſtrong in vs) oh then they be growne to mens and womens eſtate, they may not be reprehended; they may not be diſgraced. But know thou, oh wiſe parent, that ſo long as thou haſt a childe, ſo long thou art a parent: and ſo long as thou art a father, ſo long thou muſt carry a fatherly authoritie and power ouer him.

5 The fift helpe is, chaſtiſement, and it may be well called a help, becauſe where reprehenſion will not ſerue, that muſt helpe: and this muſt bee vſed in order and method, as the skilfull Phiſition wil not giue his ſtrong and bitter pill before his preparatiue, leaſt the working of it ſhould be hindered by the ſtubborne and indurate obſtructions: ſo the wiſe parent in curing his ſonnes vices, muſt not ſtrike before he hath reprehended or preadmoniſhed: leaſt ey-

ther he be too much caſt downe and diſcouraged, or waxe obſtinate. This kind of phyſicke, as it is more ſtrong then the former, ſo it hath a more forcible & excellent working. For great is the godlineſſe in that ſeueritie, by which the power of ſinning is taken away. And againe, *Salomon* in the 22. of the Prouerbes, verſe 15. ſaith more worthily: *Fooliſhneſſe is bound in the heart of a childe, but the rod of correction ſhall driue it away.* And againe in the 13. chapter, verſ. 24. *Hee which ſpareth the rod, hateth his ſonne*: that is, he is an enemie vnto him. Wherefore know thou this, O thou father, that when thou ſeeſt thy ſonne dangerouſly ſicke with the diſeaſe of ſinne, and doeſt not vſe this helpe & remedie, which God in his holy word hath preſcribed vnto thee, thou art acceſſarie to thy childs death, as an enemie, and his blood ſhall be required at thy hands: becauſe where thou mighteſt haue ſaued him, thou haſt wilfully caſt him away. For Gods loue (good parents) looke to your children. Oh that parents had leſſe naturall affection, or more wiſedome; for euery parent is blind in his owne children. Oh, is it not a pitifull thing, that parents ſhould themſelues make graues for their owne children, and burie them quicke without all compaſsion, and thinke they do well in it? And is it not a folly aboue all follies, that while the parent layeth his hand vpon his childes mouth, to keepe away the colde winde, hee preſſeth it downe ſo hard, that he ſtrangleth him therewith? Thus many a father and mother in the world, haue killed their deare ones, by their inordinate loue and cockering of them; and thus many poore infants muſt ſtil be murthered, becauſe parents will not be warned. Parents are bound by the lawe of nature to loue their children: for what a crueltie were it, not to loue them that they haue begotten and borne? But yet wiſedome requireth, that they ſomewhat diſſemble & hide their loue (eſpecially to thoſe children that be of ſome reaſonable diſcretion) leaſt they ſhould take boldneſſe thereupon to do what they liſt. For if wee well conſider of mans nature, that it is euil euen from his birth, we ſhall then find the yong child which lieth in the cradle, to be both wayward, and ful of affections: and, though his bodie be but ſmall, yet he hath a great heart, and is altogither inclined to euill: and the more he waxeth in reaſon by yeers, the more he groweth proud, froward, wilfull, vnruly and diſobedient. If this ſparkle be ſuffered to increaſe, it will rage ouer, and burne downe the whole houſe. For wee are changed and become good, not by birth, but by education. For like as planting and carefulneſſe hath great power in all growing things: euen ſo hath Education greater vertue and ſtrength: yea, and better fruit in the diligent

Gen. 6.5
& 8 21.
Mat. 15
19.

bringing vp of children. Therefore parentes muſt be warie and circumſpect, that they neuer ſmile or laugh at any wordes or deedes of their children, done lewdly, vnhoneſtly, naughtily, wantonly, or ſhamefully, nor to kiſſe or commend them for ſo doing. For children will commonly accuſtome themſelues vnto ſuch things, as they ſhall ſee and perceiue to bee pleaſing and delightfull to their father and mother. Therefore they muſt correct and ſharply reproue their children, for ſaying or doing ill, and make it known vnto them, that they be neither wel pleaſed nor contented with their ſo doing, but that it greatly diſliketh thē. And againe, on the other ſide, let them kiſſe and make much of them, whenſoeuer they ſhall ſee or heare them do any thing that is a ſigne of goodneſſe.

Ill bringing vp is a cauſe of marring many which are of a good-towardneſſe and wit.

But ſuch is the fond and too much cockering affection of ſome parents towardes their children, that there is more need in theſe daies, to teach and admoniſh them not to loue them too much, then to perſwade them to loue them. For *Dauids darling* was *Dauids traytor*. And this is the manner of God, and his iuſt iudgement, that when any father or mother begins (as it were) to ſet their childe, or any thing elſe, in the roome of God, and ſo loue the ſame aboue him which gaue it, either to take away the childe, or the thing, or elſe to take away the parents, before they prouoke him too much. For as

2. *Sam.* 15. *all.* & 18. 33.

the

the Ape doth with too much embracings, well neare kill her young whelpes: ſo likewiſe, ſome vndiſcreete prents, through immoderate loue, and ouer-much pampering and cheriſhing, do vtterly ſpoile and marre their children. Therefore, if parents would haue their children liue, they muſt take heed that they loue them not too much: for the giuer is diſpleaſed when the gift is more eſteemed then he.

Ill bringing vp, is a cauſe of marring many which are of a good towardneſſe and wit.

Wee may ſee by experience, how that many children of good wit and towardneſſe, are marred and ſpoyled for want of good education, and ſo get thoſe vices from their tender yeares, which all their life after doo for the moſt parte accompany them. For when parents do either too much cocker theyr children, or by theyr lewd example allure them to naughtineſſe, or neglect due inſtruction: what other thing (I pray you) can come to paſſe, then which wee ſee in trees, which from the beginning being neglected, become crooked and fruitefull. Contrariwiſe, they that are pruned, erected, ordered and watered with the hand and cunning of the Husbandman, are made ſtraight, fertile, and fruitfull. So that the manner of life, education and cuſtome, are of great importance to moue to vertue. What a great folly is it in parents, to toyle themſelues and bee occupied in getting riches, and to be nothing carefull for their children, for whoſe ſake riches are gotten? Aſſuredly there can none more precious and better heritage bee left vnto children, then if they be well and vertuouſly brought vp from their tender age, and be rightly inſtructed vnto vertue from their infancy. This patrimonie remaineth with them continually, nothing at all ſubiect to the ſtormes & troubles of fortune. But we ſee two ſpeciall cauſes, why ſome parents do more negligently prouide that their children be inſtructed: to wit, too much cockering and niggard-ſhip.

Two things which much hinder good education.

In cockering, mothers do more often offend, and eſpecially thoſe which haue but fewe children. Theſe do like as if ſome Husband-man ſhould refuſe to till his field, becauſe hee hath but one onely. Who could ſuffer this mans folly and peruerſeneſſe of iudgement? Is it not much more to be tilled, becauſe it is onely one? Yes verily, that ſo the profit and increaſe of one, may recompence the want of many: euen ſo after the ſame ſort we iudge it to be the dutie of mothers, ſo much more diligently to bring vp their children, by how much they are fewer. But wee ſee what doth let mothers, that they loue their children more dearely, then that they can ſuffer them to be an houre out of their ſight: but this is cruell loue, ſo to loue their children, that they ſhould bee as it were giuen ouer of their mothers vnto all naughtineſſe: of which peruerſe and cruell loue, not a fewe ſhall

The fewer the children, the more diligently to be cared for that they be well brought vp.

ſhall ſuffer the iuſt puniſhmēt, which with great griefe of mind and with teares, ſhall be compelled to ſee the vnbridled wantonnes & vngraciouſneſſe of their children, vnto which they doo now, all too late, goe about to prouide a remedie.

The ſecond cauſe which hindereth good education.

On the other ſide, niggarſhip is oftentimes greater, then that parents will beſtowe the coſt. Whatſoeuer is ſpent vpon horſe-keepers, or horſe-breakers, fooles, minſtrels, dogs, hawkes, &c. that, ſome thinke, well beſtowed: but if they ſee any thing to be ſpent about inſtructing their children, they thinke all that ill beſtowed, and are much more carefull that an horſe bee well framed to vauting and leaping, then that their childe be well inſtructed to vertue. This inconuenience commeth to the mindes of children, if they be not well brought vp, that they become ſeruile, & open to all ſinne and naughtineſſe. For if a man leaue his field vntilled, hee ſhall finde it to haue brought forth fearne and thiſtles, and ſuch vnprofitable weedes; after the ſame ſort, if he ſhal leaue the wits of his children vnlooked vnto, and vnexerciſed, he ſhall be ſure to reape moſt aboundant fruite of wantonneſſe and vngraciouſneſſe.

The holy Ghoſt ſpeaking in the Scriptures of fooliſh ſonnes; as that hee that begetteth ſuch a one, getteth himſelfe ſorrow, and that the father of a foole hath no ioy: *Pro.* 17. 21. meaneth it not ſo much of naturall fooles or idiots, and ſuch as are deſtitute of common reaſon (although it is true, that is a lamentable iudgement of God, and a heauineſſe to the parents of ſuch a childe) as of wicked children, ſuch as either are ignorant in the word, or not knowing how to order one right ſtep to the kingdom of God: or elſe hauing ſome knowledge, abuſe it to maintaine their carnall luſtes and appetitie. For this cauſe, as it would grieue parents to haue naturall fooles to their children, or ſuch as eyther in ſome imperfection of nature are diſmembred, or deformed, and misfigured in the parts of their bodie; ſo much more ſhould it grieue them to haue ſuch children, as either for want of knowledge and heauenly wiſedome, cannot walke in the feare of God: or abuſing the knowledge giuen them, proſtitute and giue themſelues to all ſinne and wickedneſſe. It is marueilous how greatly parents can bewaile the want of one naturall gift proceeding of ſome imperfection, and how eaſily they can paſſe ouer without any griefe, the want of all ſpiritual graces, ſpringing frō corrupt educatiō.

In like maner is it ſtrange, that men can take the matter ſo heauily, when their children breake into ſuch offences, as either haue open ſhame, or ciuill puniſhment following them: and yet can make no bones, but paſſe ouer ſuch ſins as are againſt the maieſtie of God, accompanied with euerlaſting confuſion, and vnſpeakeable torments? Wherein, what doth the moſt part of men bewray, but their great hypocriſie, in that neither their ioy, nor their griefe is found to their children, & that they loue themſelues more in their children, then either their ſaluation, or the glory of God: the tender loue and care whereof (no doubt) did increaſe the ſorrow of *Dauid*, for the death of his ſonne *Abſolon*; who was not ſo much grieued for the loſſe of a ſonne, as for that vntimely end of his ſon, to whom the time of repentance for his ſaluation, and the glory of God, was denied: which happily, if hee had liued, his father *Dauid* might haue reioyced in. Let parents therefore learne to correct their affections to their children, and be grieued for their ignorance, impietie, and ſinnes; whereof either their carnall copulation, the not lamenting of their naturall corruption, the want of prayer and holy ſeede, or prophane education, armed with the wrath of God, may be a moſt iuſt occaſion. Can parents hope for a holy poſteritie? or doe they maruell if the Lorde croſſe them in the children of their bodies, when they make as bolde and brutiſh an entrance into that holy ordinance of the Lord, as is the meeting of the neighing horſe with his mare: when being ioyned in that honourable eſtate of matrimonie, either as meere naturall men, without all knowledge of God, they beget

2.Sam. 18 33.

get their children: or as too carnall men without the feare and reuerence of the Lord, neither bewayling their corruptions which they receiued of their anceſtrie, nor praying againſt their infirmities, which may deſcend to their poſteritie, they abuſe the marriage bed: laſtly, when hauing receiued the fruit of the wombe, they haue no care, by good & vertuous bringing vp, to offer it to the Lorde, that their child by carnall generation may bee the childe of God by ſpirituall regeneration? Surely no: and yet men looking vp to God his prouidence and ſecret counſell, without all bethinking themſelues of their corrupt generation, from which their children are deſcended, without all looking backe into their wicked & godleſſe bringing of them vp, will fret againſt their ſinnes, fume againſt their children: yea, often they wil correct them, and that to ſerue their owne corruptions, not ſo much grieued for that they haue ſinned againſt God, as they haue offended them.

Chriſtians therefore muſt know, that when men men and women raging with boyling luſt, meete together as brute beaſtes, hauing no other reſpect, then to ſatiſfie their owne carnall concupiſcence, when they make no conſcience to ſanctifie the marriage bed with prayer, when they haue no care to increaſe the Church of Chriſt, and the number of the elect, it is the iuſt iudgement of God to ſend them either monſters, or naturall fooles, or elſe ſuch as hauing good giftes of the mind, and well proportioned bodies, are moſt wicked, graceleſſe, and prophane perſons.

Againe, on the contrary, wee ſhall finde in the word of God, that noble and notable men commended vnto vs for rare examples of vertue and godlineſſe, were children asked and
Gen.4.2. obtained of God by prayer. Our firſt parents
25. *Adam* and *Eue*, being humbled after the birth of their wicked ſonne *Caine*, obtained a righteous *Abel*: of whom when by his bloodie brother they ſhere bereft, they receiued that holy man *Seth*. *Abraham* begetting in the fleſh, had a curſed ſonne *Iſmael*; but waiting by faith for the accompliſhment of God his coueuant,
Gen.21.2. hee obtained a bleſſed *Iſaac*. *Iacob* not content with one wife according to the ordinance of God, was puniſhed in his children: yet after-
Gen.30. terward being humbled, hee receiued faithfull
24. *Ioſeph*, *Elkana* and *Hannah*, praying and beeing
1.Sam.2 9 caſt downe, had a *Samuel*, that did miniſter be-
2.Sam.22. fore the Lord. *Dauid* and *Bathſheba* lamen-
24. ting their ſinnes, obtained *Salomon*, a man of
Luke 1.13. excellent wiſedome. *Zacharie* and *Elizabeth* fearing the Lord, receiued *Iohn* the *Baptiſt*, a forerunner of Chriſt.

Looke what ſinnes parents haue receiued naturally, without God his great bleſſing, without prayer and humbling of themſelues, they ſhall conuey them to their poſteritie. And although the Lorde graunteth ſometimes ciuill giftes vnto the children of naturall and carnall men : yet for the moſt part they receiue their naturall ſinnes. But if the children of God by regeneration, doo ſee themſelues, and lament their ſinnes of generation, praying, that their naturall corruptions may bee preuented in their poſterities ; they ſhall ſee the great mercies of God in ſome meaſure, freeing their children frō the ſame.

Now, when thou ſhalt ſee ſuch ſinnes to bee in thy children, enter into thine owne heart, examine thy ſelfe, whether they are not come from thee : conſider how iuſtly the hand of God may bee vpon thee : and when thou wouldeſt be angry againſt thy child, haue an holy anger with thy ſelfe, and vſe this, and ſuch like meditation with thine owne ſoule : Lord, ſhall I thus puniſh mine owne ſinne, & that in mine owne childe? ſhall I thus perſecute the corruptions of my anceſtors? nay, I ſee (O Lord) and proue that thou art diſpleaſed with me, for the too carnall conception of my child : I lay then in ſome ſinne, I asked it not of thee by praier: be merciful vnto me (O Lord) and in thy good time ſhewe ſome pittie vpon my childe.

Thus thinking, thou goeſt about to correct nature in thy childe, which he could not helpe, arming thy ſelfe with prayer, repenting with *Iacob*,

Iacob, thou ſhalt be ſo affected, as deſirous to drawe thy childe out of ſin, yet with the mildeſt meanes and leaſt rigour. And one thing is moſt wonderfull; that ſome will teach their children to ſpeake corruptly, and do wickedly, whileſt they are young, and yet beate them for it when they are olde. Againe, ſome will imbolden their little ones to practiſe iniquitie towardes others, which when by the iuſt iudgement of God, they afterwardes exerciſe towards the parents themſelues, they are corrected for it. And yet deale with theſe, and ſuch like men, for the euill education of their children, and they will anſwere: Do not wee as much, as is of vs required? wee ſend our children to the Church to bee inſtructed of the Paſtor: and to the ſchoole to bee taught of the maiſter: if they learne, it wil be the better for them: if not, they haue the more to anſwere for: what can we do more? But remember, O man: conſider, O woman, whoſoeuer thus ſpeaketh, that for ſins ſake, & the want of praier, there may be a plague vpon the Paſtors paines, and a curſe vpon the teachers trauell.

Children profit more by good example in one month, then by inſtruction in a whole yeare.

If parents therfore would haue their children bleſſed at the Church, and at the ſchoole: let them beware they giue their children no corrupt example at home, by any careleſneſſe, prophaneneſſe, or vngodlineſſe; for whē examples are ſet before childrens eyes, they are eaſily led away to that which is euill: otherwiſe, parents will do them more harme at home, then both Paſtor & ſchoolemaiſter can do good abroad. For the corrupt example of the one, fighteth with the good doctrine of the other: which is ſo much the more dangerous, becauſe that corrupt walking is armed with nature, and therefore more forcibly inclineth the affections of children to that ſide. And further, experience teacheth vs, that children like, or miſlike more by countenance, geſture and behauiour, then by any rule, doctrine, or precept whatſoeuer.

Some there be, that will not haue their children taught, vntill they be ten or twelue yeares old, becauſe (as they ſay) at that age they haue but an apiſh imitation.

To whom wee anſwere, that although they cannot then deepely diſcerne, nor profoundly conceiue things: yet how many thinges before theſe yeares, will they both receiue and remember? And we demaund, if children bee apiſh in imitation, and following that, whileſt they bee young, which they will haue the habit, qualitie, or propertie of, when they be olde, may they not much better do apiſhly good, whiles they are young, which they may carefully do, when they are old? beſides, let them goe ſo vntaught, and they will grow ſo head-ſtrong, that they will ſooner be broken then bended: and ſure it is, that one ſtripe, or two words, will doo more good to a childe in time, then a hundred ſtripes afterward. And here let parents be admoniſhed of their vndiſcreete correction, who doo their children more harme, in ſhewing a merrie countenance after their diſcipline vſed, then they doo good by theyr chaſtiſement of them, whileſt they do correct them. Neither do wee purpoſe to take away naturall affections, and a Chriſtian kinde of compaſſion in all our cenſures: for it is our great complaint of the brutiſh vnmercifulneſſe of many parents herein, but we would wiſh Chriſtians to correct their vndiſcreete affections herein by heauenly wiſedome. Neither are wee ſo ſtoicall, as to denie a more mild & affable kind of ſpeech, to be both lawfully and conueniently vſed to children, and yet we wiſh it to be void of all vnſeemly lenitie, and without all ſhewe of fooliſh, vaine and vnneceſſary behauiour.

To be briefe, how needfull houſehold gouernment is towards children, may appeare by the ſlender thriuing, & ſmall profiting either of religion or vertue, either in the Church or common-wealth. Speake men of diſcipline neuer ſo much, complaine they of the want of Church gouernment neuer ſo lowd, preach they, teach they neuer ſo much abroad, vnles they wil begin diſcipline, in reforming their houſes, and giue religion ſome roome at home, they ſhall trauell much, & profit litle. And ſurely, if men bee carefull to reforme themſelues firſt, & then their fa-

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milies: if their charge be greater then their circuites & prouinces wherein the Lord hath placed thē, it were the beſt way to moue the Lord to beſtowe reformation and diſcipline on his Church among vs: and of all meanes that now may be hoped for, this ſeemeth beſt: for of particular perſons, come families: of families, townes: of townes, Prouinces: of Prouinces Realms: ſo that conueying diſcipline thus from one to another, in time, & that ſhortly, it would come into the Church. Well (we ſay) let there be neuer ſo good lawes in cities, neuer ſo pure orders in Churches, if there bee no practiſe at home: if fathers of families vſe not doctrine and diſcipline in their houſes, & ioyne their helping hands to magiſtrates & Miniſters, they may indeed, but vniuſtly, as many haue done, cōplaine that their children are corrupted abroad, when they were before, and are ſtill corrupted and ſpoyled at home. Alas, if parents, to whom the comfort of their children well brought vp, is a precious crowne, will not informe and reforme their children in the feare of God, how would hope ſuſtain theſe mē, that others wil performe this hope for them, to whom this charge doth far leſſe appertain. Laſtly, let parents remēber, that therefore they haue diſordered & diſobedient children to thēſelues, because they haue bin diſobedient children vnto the Lord, and diſordered to their parents, when they were young:

whereof becauſe they haue not repented, the Lord puniſheth their ſinnes to others, with the like ſinne to themſelues. Wilt thou know thou father, how thou maiſt haue that bleſſing to be the bleſſed father of a bleſſed ſeede? Wilt thou know, thou mother, howe to auoide that curſe, to be the curſed mother of a curſed ſeed? bring thy children within the compaſſe of the couenant, indeuour to make thy ſonne, the ſonne of God, and thy daughter by nature, the daughter of God by grace: and remember that God, on his part, proteſted to father *Abraham*, that he was all ſufficient, for the accompliſhment of his promiſe, in giuing him a bleſſed ſeede: and requeſted alſo on father *Abrahams* part, that he ſhould walke before him, and be vpright. Wilt thou then haue the one part of this couenant, that is, that God ſhould bleſſe thee in thy ſeede? then remember alſo, that thou walke before the Lord, and be vpright. Wilt thou haue thy children as the bleſſed ſeed of *Abraham*? teach them with *Abraham* the iudgements of the Lord: pray for them with *Abraham*, that they may liue in the light of the Lord: be readie to offer them with *Abraham*, that they may be an holy ſacrifice vnto the Lord. It is thou (O man) (O woman) that maiſt doe thy child the greateſt good, and the greateſt harme: if thou praieſt for them, and repenteſt for thy ſelfe, the Lord will bleſſe thy

Gen. 17. 1.

care, the paſtours paynes, and the Teachers trauell: but if thou deſpiſeſt theſe duties, the Lorde will denie thee theſe bleſsings, and the curſe of God will fall vpon thy childe, at home in thy houſe, abroad in the Church, and in the ſchoole.

And ſeeing the Lord hath promiſed that hee will bee thy God, and bleſſe thy ſeede, if thou beeſt faithfull, thou mayeſt both hope, that thou art of the faithfull, if thou haſt a bleſſed ſeede: and feare that thou haſt not, as yet, the bleſsing of the couenant, when thy ſeede is accurſed.

But had not *Iacob* wicked children, and *Dauid* vngodly ſonnes? and doth not dayly experience teach vs, that wicked men haue godly children? Yes, for beſides the ſecret counſell of the Lord herein, wee muſt know, that neyther the promiſe of the Lord is ſo vniuerſall, that euery particular child of a faithfull man, ſhould be within the couenant: or if of many, there be but one bleſſed, the promiſe is performed: yea, which more is, though the faithfull man haue neuer a good child, yet if vnto the thouſand generation, there be but one good, the couenant is not broken: neither muſt wee tie the Lord his worke, ſo much to man, that a good man may not haue an euil ſonne, ſeeing though the Lord viſit not his ſinnes, yet hee may viſit the ſinnes of ſome of his forefathers, to the

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third and fourth generation going before. To the ſecond (we ſay) that an euill father hauing a good child, though the Lord ſhewe not mercie to that particular man therein, yet hee may remember his promiſe to ſome of the Forefathers, in the thouſand generations going before: and though that an euil man haue no curſed child, yet the curſe may be accompliſhed in the third and fourth generations following.

Wherefore, not ſpeaking of election, or reprobation, which we leaue onely to the Lord, to make good or bad: we exhort parents to vſe the ordinarie means to bring vp their children, ſo as they, either by ſome good tokens may ſee them the children of God, and heires of the couenant, or at leaſt be comforted in their own conſcience. If their children for ſome cauſe vnknowne, refuſe it, yet may they reioyce in this, that to the vttermoſt of their abilitie, they haue vſed all good and godly meanes to bring them vp well, and offered them to God.

And if parents haue cauſe to bee grieued, when thus trauelling in good education they cannot ſee good in their children, howe much more cauſe of griefe may they haue, when they haue vſed and beſtowed no labour at all, to bring them vp in the feare of the Lord? And yet many will be grieued for the one, that will not for the other. Wherefore, if wee wiſh to conuey God his bleſſings to our poſterities, let vs vſe the duties thereunto: let vs (if wee be loth to conuey God his iudgements to our children) carefully auoid the meanes vnto it. And ſurely, as it is a bleſſed thing in the houre of death, with *Simeon* to depart in peace, leauing our wiues, children, and ſeruants, members of Chriſt, ſpouſes to Chriſt, children to God, and ſeruants to the Lord: ſo in death, no one thing will be more grieuous vnto a man, then (the Lord hauing giuen him the charge of ſo many ſoules to bee furthered to ſaluation) that his owne tormented conſcience ſhall preſſe him: how, as much as hee could he hath helped them forward to their damnation: and ſo (which is more fearefull) he ſhall haue them ſpewing and foming out on his face, continuall curſes in hell, accuſing him for euer to be a murtherer of their ſoules, and a cut of their ſaluation. *Luk.2.29*

The end of all this, briefly is thus much: that parents hauing fooles, children not walking either in knowledge, or in a good conſcience, muſt make ſome vſe of ſo iuſt a cauſe of griefe, examining themſelues, and accuſing their owne ſoules before the Lorde, eyther for that their meeting was prophane to ſo holy an eſtate, or brutiſh, becauſe they deſired rather a ſeede like vnto themſelues in fleſh and bloud, then ſuch as might be like to Chriſt by grace, and new birth, or that they begat their of-ſpring as meere naturall, or very carnall men: or becauſe they eyther prophanely neglected all good education, or monſtrouſly miſliked that in their yong children, which they liked in themſelues, and puniſhed in them their owne corrupt precepts:or for that they ſuffered their children iniuriouſly to do euill to others, which they could not ſuffer to doo to themſelues : or vntaught them that at home, which was taught abroad: or in that they do lie in ſome ſin vnrepented of; or elſe becauſe they neuer made conſcience to bring their poſteritie within the couenant of ſaluation, but ſtill loued the fleſh of their children,and not their ſoules.

Let all parents remember, that they are bound by the lawe of God and nature, as concerning this bodily life, to make good and honeſt prouiſion (according to their degrees) for the reliefe and maintenance of their children and family. And therefore ſuch fathers and mothers, as conſume and waſte away their money and ſubſtance vnthriftily, by dicing, carding, gaming, or by any other indirect and vnlawfull meanes, whereby their children and family ſhould be maintained, doo very vnnaturally ſinne, and breake Gods commaundements.

The wiſe man ſheweth parents, when is the beſt time to ſowe the ſeede of vertue in their children, that it may bring forth the fruit of life, and make them alway readie to die, ſaying:

Ecclеſ. 12.1. *Remember now* (ſaith he) *thy Creator in the dayes of thy youth.* As if he ſhould ſay: Bee mindfull, and thinke on God in thy youth, and do not prolong or defer it vntill age. And ſo all their life ſhall runne in a line, the middle like the beginning, and the ende like the middle: as the Sunne ſetteth againſt the place where it roſe.

Youth muſt thinke on death betimes, to the end to liue well, and die well.

One of the principalleſt duties that belong to parents towards their children, is, that they be very warie and carefull, that their ſonnes and daughters do not match in marriage, with ſuch as are vngodly, wicked, and voyd of true religion. Which if they do, they endanger the faith of their children, and ſo commit a grieuous ſinne.

Marriage with Papiſts, &c.

Gen. 2.23.

Verſe 24.

For proofe whereof, let vs conſider firſt what marriage is, and how nigh a coniunction the Lord hath made it. He made the woman of the mans nature, fleſh of his fleſh, and bone of his bones: ſo that we may not imagine, that that God which required ſo neare a coniunction in the outward and worſer part, will ſuffer the minde and ſpirite of the husband and wife, betweene faith and ſuperſtition to be rent aſunder. Therefore when God ſaid: *They ſhall be two in one fleſh,* wee may not thinke but that he ſpake it of the whole and perfect creature made of body and ſoule, that they ſhould be of two one. Or that God did by ſo holy a Lawe, ſet free the holieſt part, requiring onely ſuch agreement in the fleſh and body, and leaue the ſoule and ſpirit in diſſention? For as God gaue vnto both one name, as touching their earthly nature, ſignifying their vnitie, and called them *Adam*: *Geneſ.* 5. 2. So hee gaue vnto them a likeneſſe in name, as they were ioyned in marriage, to ſignifie their agreement in minde and ſpirite, and called the one *Man*, and the other *Woman. Geneſ.* 2. 22. 23. Yea, hee gaue vnto marriage this eſpeciall priuiledge. *For this cauſe ſhall a man leaue his father and his mother, and ſhall cleaue to his wife, and they ſhall bee one fleſh*: but it could neuer be, that any vniting onely of fleſh and bloud, ſhould haue found a diſpenſation from that Lawe, that bindeth minde and conſcience. *Honour thy father and thy mother. Exod.* 20. 12.

Gen. 2. 24

The holy and faithfull bond of marriage betweene man and wife, ſignifieth vnto vs, that moſt holy Coniunction of Chriſt with his Church. *Epheſ.* 5. 25. Seeing that this is a Coniunction both of body and ſoule, then ſuch as are chriſtian parents, ought to be carefull, that their children may reioyce in it: howſoeuer it liketh other to marrie their children, yet they ought to ſee, that their children doo ſettle themſelues, that they may knit their mindes in religion, where they make their bodies one; that ſo their marriage may bee to them, as a looking-glaſſe,

How ſhould that mariage ſpeed well, when the bridegrome marrieth ſuch one, as to whom he may not glaſſe, to view and behold the loue of Chriſt. Saint *Paul* giueth this generall rule to all that will marrie, that they marry *in the Lord.* And to marry onely in the Lord, is not to be led by fleſh and blood, with fauour, credit, honour, friendſhip, riches, or beautie: but rather it is to marrie religiouſly in the feare of God, & in the fellowſhip of the Church of Chriſt, where true Chriſtians liue by one faith, profeſſe one religion, and ſerue one God. Now let vs a little call to our remembrance, what fruit ſuch vnequall marriages haue brought forth from the beginning. The ſonnes of God, ſaw the daughters of men, that they were faire, & they tooke them wiues of all that they liked. This aduenturous marriage in ſtrange religion, did ſo infect the world, that all fleſh had corrupted his wayes. For this cauſe God gaue this plaine & expreſſe law vnto the people of Iſrael, as touching all the Inhabitants of the land of Canaan: *Thou ſhalt not giue thy daughters vnto his ſonnes:* Deut.7.2 3 4. Exod. 34.16. *Surely they will turne away thy heart.* 1.King. 11.2. Ezra 9.1.2. &c. and 10.1.2. &c. reade the places. We may not here thinke, that this inhibition ſerueth not now vnto vs, as touching Pagans, Turks, or Infidels: but rather we muſt aſſure our ſelues in the truth, & know that no people in the world, are more within the compaſſe of this law, then the Papiſt, and ſuperſtitious idolater. The holy

Ghoſt

ſay, God ſpeed, becauſe ſhe is none of Gods friends.

2.Ioh 10.

1.*Cor*.7.39.

But how do they marrie in the Lord, who doe marie the Lords enemies?

Gen.6.2.11.

As the Iewes might not marrie with the Chananites, ſo chriſtians may not marrie with them, which are like Chananites.

Gene. 24.3. *&* 28 1.

Mal.2.11.

Ezra.9.13.

If Adulterie may ſeparate marriage, ſhall not idolatrie hinder marriage, which is worſe then it.

Ghoſt forbiddeth vs to keepe company with Idolaters, and ſuch as are of a ſtrange religion. And how can hee then permit, that wee ſhould marrie with them? He commandeth ſtreightly, that wee ſhould not draw in one yoke with the vnbeleeuing. 2.Cor.6.14. which to doe, is as vnſeemely, as an oxe and an aſſe to be yoked together to plough: Deut.22.10. And how can wee poſſibly deuiſe to violate and breake this commandement more contumeliouſly, then to yoke our ſelues in mariage with the vnfaithfull? Wee are charged, *To offer vp our bodies a liuely, a holy, and a reaſonable ſacrifice vnto God*: Rom.12.1. But if we ſhall giue our bodies to Papiſtes, wee then ſhall make them one fleſh with the Papiſtes, and then we may be ſure, that no corrupt ſacrifice can be a ſweet ſmelling ſacrifice vnto the Lorde our God. Here godly parents ought then aduiſedly to conſider, that the ſtrengthning and conſtant ſtanding in religion of their children, is onely of God, and from God, and not of themſelues; and therefore although they haue brought vp their children religiouſly and vertuouſly, and think they are ſo well grounded and ſetled therein, that they cannot be remoued & drawne from their ſound profeſſion: yet they muſt beware, that they do not tempt God, and venture their children to walke in that way, which ſo many haue fallen in. How can they aſſure themſelues that their

Parents may not giue their daughters to a man vnſanctified. *Gen.*34.14.

their children ſhall abide conſtant, and ſtand vpright, if they ſhall conſent, that they may couple themſelues in marriage with Papiſts.

Sampſon was borne by Gods promiſe, conſecrated to the Lord from the day of his birth, to the day of his death, made Iudge of Iſrael, a Deliuerer of Gods Church, and a Reuenger of his enemies; very great and eſpeciall tokens of the grace of God in him, that it ſhould be continued: yet, when he would attempt to marrie one of a ſtrange religion, he loſt his honour, and became a laughing ſtocke vnto the enemies of God. Iudg. the fourteenth Chapter and firſt verſe, &c. and 16.4.17.18. &c.

Salomon was a wiſe man, as euer was any before him or after him: God had indued him with heauenly gifts, and had ſet him vp as a figure of his Sonne Chriſt: yet when he had married with *Pharaohs* daughter, (a woman of another religion, and a ſtranger from the Common wealth of Iſrael) hee then fell from worſe to worſe, till at the laſt hee became a miſerable Idolater. 1.King.11.4.

What was the cauſe that *Ahab* King of Iſrael, did worſe then all the kings before him, a man euen ſold to worke wickednes in the ſight of the Lord: aboue all his idolatries, and walking in the moſt wretched waies of *Ieroboam*, the Scripture layeth this to his charge, euen as his greateſt ſinne, that he tooke the daughter of the

Miſerable is that man which is fettered with a woman, that liketh not his religion. He feareth not ſinne, which doth not ſhun occaſions, and he is worthie to be ſnared, which leadeth himſelf into temptation, &c

ſo maketh a trap for him elſe. *Luke* 11.14.

The wife muſt be meete as God ſaid. *Gen.* 2.18. But how is ſhe meet, if the husband be a Chriſtian and ſhe a Papiſt.

the king of the Sidonians to his wife: 1. King. 16.28.29.30.31. And leaſt ſuch parents as eyther haue, or hereafter ſhall marrie their children to Papiſts, ſhould thinke their caſe to bee better then his, becauſe though they marrie them to Papiſts, or Atheiſts, yet they doe not marry them to any Pagans: let them conſider what the Scripture teacheth them more. *Iehoram* King of Iudah married neither with any Sidonian, nor Aegyptian, neither with Pagan or Infidell, but with one of his owne people, and of the Tribe of Iſrael: yet becauſe ſhe had corrupted her religon in her fathers houſe, the Scripture ſheweth this to bee the cauſe of all *Iehorams* ſinne: *Hee did euill in the ſight of the Lord, becauſe the daughter of Ahab was his wife.* 2.King.8.18. Yea, the Scripture maketh this ſigne ſo great, that *Iehoſophat* a good king, was yet defiled with it, and it is reported as a great blemiſh of his vertuous doings, that euer he ſuffered his ſonne *Iehoram* ſo dangerouſly to marrie, 2.Chro.18.1.

When God would blame the Idolatrie of his people of Iſrael, ſhewing both how greatly he did hate it, and what plague hee would bring vpon thē for it, he reuealed it vnto the Prophet vnder this parable, bidding him take vnto himſelfe a wife of fornications: that is, a wife full of ſpirituall whoredomes, ſuch a one as a Papiſt is, that in ſuch a marriage (as in a glaſſe) he might beholde how loathſome the peoples Idolatries were. *Hoſe.* 1.2. *&c.*

Parents haue further to remember, that they haue not this rule and authoritie ouer their children, that they may chooſe whether they will let them marrie or no, or when they liſt, and whom they liſt: but fathers and mothers muſt conſider, that they haue rule ouer their children vnto the Lord, ſo that the Lorde is aboue them: and therefore parents muſt deale with their children according to the will and minde of God, which will of God is reuealed vnto vs out of his word. Now God by his Apoſtle ſaith: *To auoid fornication, let euery man haue his owne wife, and let euery woman haue her owne husband.* *1.Cor.7.2* Whereby all parents may ſee, that God commaundeth them to permit and ſuffer euery one to marrie that is diſpoſed to marrie.

Now, if they may not forbid any man or woman to marrie, much leſſe their owne children: whom if they ſuffer not to marrie, not hauing the gift of continencie, then they breake and reſiſt Gods ordinance. For we reade, that when *Iſaack* forbad his ſonne *Iacob* to marrie *Gen.28.1.2* any of the daughters of *Canaan*, he did not reſtraine him altogether from marriage, and therfore he directed him, where, and with whom he ſhould marrie.

Likewiſe the parents of *Sampſon*, when hee *Iudg 14.* asked 12. 3.

asked a wife of them, did not ſimply forbid him to marrie, but they reproued him, for becauſe hee would marrie an Infidell, and a prophane woman. Therefore ſuch parents as be godly, will haue aduiſed conſideration and regard of the infirmities of their children, and whether they can liue continent and chaſte; or no: and if they ſhall make choiſe, and haue a good liking to ſuch as be honeſt, religious, and godly, (hauing craued their parents conſent) although they be not ſo rich and wealthy, as they would wiſh them to match with; yet they ought not to hinder, reſtraine, and forbid their children to marrie, onely for want of goods and ſubſtance.

It is the parents dutie to giue their children that which may helpe them in this life, to counſell or to prouide them fit and religious mariages.

2.Cor.12.14.
Gen.24.2.3.4
Ruth.3.1.

Parents ought to be carefull, that their children doo marrie in ſuch an age wherein they ſhould vnderſtand whom they chooſe, and very well perceiue what they take in hand, and that they do not ſeeke to match themſelues in marriage aboue their degree. And it is very expedient, that parents admoniſh their children, to make their choiſe according to their complexion and condition.

When parents do abuſe their authoritie. Parents muſt not match.

This is a moſt vnnaturall and cruell part, for parents to ſell their children for gaine and lucre, and to marrie them when they liſt, & to whom they liſt, without the good liking of their children, and ſo bring them into bondage. And therefore if parents ſhal force and compel their children to marrie contrarie to their minde and liking: then the ſorrowfull children may not ſay they haue married them, but for euer they haue marred and vndone them. And therefore to the end, that mariages may be perpetuall, louing and delightfull betwixt the parties: there muſt and ought to be a knitting of hearts, before ſtriking of hands. The places of ſcripture, are many & diuerſe, by which may plainely appeare, that all godly and chriſtian Parents, are charged by God himſelfe, that they ſhould be carefull in time to make meete choiſe of husbands for their daughters, and fit wiues for their ſonnes: amongſt many, theſe quotations doo ſufficiently prooue it. *Deut.* 7. 3. *Nehe.* 13. 23. 24. *Ier.* 29. 6. 1. *Cor.* 7. 36. 37. 38. *Gen.* 24. 12. *&c. and* 28. 1. 2. *and* 34. 4. *and* 38. 6. 8. *Ioſu.* 15. 16. 17. 2. *Sam.* 13. 13. *Iudg.* 14. 1. *&c.* Let fathers and mothers therefore (on whom this charge by Gods commaundement lyeth, to take wiues for their ſonnes, and to prouide husbands for their daughters) take diligent heede hereunto, that they abuſe not this their power and authoritie ouer their children, but as in other caſes, they are willed by the Apoſtle, that they deale not in ſuch ſort towards them, that they hereby bee diſmaid and diſcouraged: ſo eſpecially in this matter of greateſt moment and value of all other worldly thinges whatſoeuer, let them abſtaine from all rigour and

their childrẽ only for carnal reſpects.

Whẽ parẽts do marrie their daughters to men of vnderſtanding, they ſhall performe a waightie worke.

Col. 3. 21.

roughnes, and beware that they turne not their fatherly iuriſdiction and gouernment, into a tyrannical ſowerneſſe and waywardneſſe, letting their will goe for a lawe, and their pleaſure for a reaſon. For the rule of Parents ouer their children, ought to reſemble the gouernment of good Princes towards their ſubiects: that is to ſay, it muſt be milde, gentle, and eaſie to bee borne. For as they, ſo likewiſe Parents, ſo farre as concerneth them, and lyeth in their abilitie to performe, muſt carrie ſuch an euen and vpright hand in their gouernment, that they may by loue ſeeke to winne the hearts of thoſe ouer whom they are ſet, to be firme and ſure towards them; and not to keepe them vnder a ſeruile or ſlauiſh awe and ſubiection by too much feare, but rather by a childe-like and reuerent feare, which both the ſubiects owe vnto their Princes, and children vnto their Parents, and which both the one and the other, eaſily obtaine at the handes of ſuch as are vnder their gouernēment, by their equall, vpright, and moderate behauiour towardes them. It doth therefore ſtand Parents greatly in hand, that in making choiſe for their children, they be free from all ſiniſter and corrupt affection, and that for lucre and couetouſneſſe they ſeeke not to thruſt ſuch matches vpon their children, as they cannot brooke, nor like well of. Yea, and in this moſt graue and waightie cauſe, it is a thing earneſtly

Parents ought to deale ſincerely in the choiſe of their childrē.

to be wiſhed, that all chriſtian Princes would not take this matter and buſineſſe lightly in hand, as if it were but a toy, or a ieſt, but that they begin it with prayer, that in the whole action, they may in ſuch ſort be directed, that they do nothing againſt the word of God, or vnbeſeeming the ſame authority, the which GOD himſelf in this cauſe hath impoſed or laid vpon them. And thus doing, God no doubt wil adde a bleſſing vnto their godly indeuour and holy care, and worke obedience in the hearts of their childrē, as he framed the heart of *Iſaac* with entire affection to embrace *Rebeccah*, whom his father *Abraham* had by his ſteward prouided for him: Gen. 22 7. &c.

In prouiding of matches for their children, Parents ought to beginne with praier.

The third point, that appertaineth to parents, is to be themſelues examples of all godlines & vertuouſnes to their children. So that they muſt remember, that they thēſelues do not ſay, or do any thing that is euill or offenſiue, in the preſence of their children. For it is certaine, that children follow & learne nothing ſo much, and ſo ſoone, as that which they ſee their father and mother do or ſay. For the vertue, thriuing & proſperity of children, is for the moſt part wrought by the fathers & mothers good example & inſtructions: and contrariwiſe. For that which is done by example, the inferiours will think they may lawfully do the like. As good examples do edifie and vphold: ſo ill examples doe deſtroy

The third point. Examples do much more perſwade then words, yet we muſt liue by precepts, and not by examples.

and confound. For humanitie is taught by the law of Nature. If therefore parents by their example ſhould teach the contrary, what do they elſe but indeuour to transforme mē into beaſts, beginning firſt to performe it in their own children? They muſt be circumſpect that their children do not fight, and iniurie one another: and if they ſweare, curſe, lye, or ſpeake any bawdie or ribaldous words, or ſing any filthie rimes, or vnchriſtian ſongs, thē to reprooue them ſharply for it. And let parents alway labour, that their children may rather feare them, for loue and reuerence, then for feare of puniſhment. For children that obey their parents for feare of correction, commonly feare them no longer, then the ſtripes endure. Before all things, it is needfull that parents ſhould ſhewe themſelues vnto their children, as a manifeſt patterne or example, not only by not ſinning & offending God any waies: but alſo by liuing godly, and by doing all things honeſtly, that ſo their children may looke into their liues, & peruſe themſelues as in a glaſſe. And therefore, if Parents do giue good examples, they ſhall reape the fruite thereof, in the life, behauiour, manners, & proſperitie of their children. For children loue and delight to do, as their Parents did before them.

As the father beginneth, ſo it is like the ſonne will proceed.

C. 167.

All chriſtian fathers ought to be very carefull, in nouriſhing and maintaining naturall loue and concord, amongſt the children and family, and in no wiſe to ſuffer any ſparke of hatred to enter into their heartes, leaſt it kindle a fire in their breaſt: much leſſe ought they themſelues to caſt in coales of diſcord among them, by vnkind or iniurious examples of dealing. For the ſtate of a familie if it bee in due order, is like to a frame of ioyning worke, or biulding, whereof, if ſome one peece be out of his place, it tendeth to the diſordering of all the reſt: and one diſorder following another, all becommeth out of ioynt, and falleth vnto confuſion very diſpraiſable. So that parents therefore ought to be carefull to maintaine their children in peace, concord and amitie. For if diſcord and contention bee dangerous and pernitious among all men, how much rather betweene brethren and ſiſters? Likewiſe, if it be hard quenching of ſtomack and debate, betweene thoſe that are not conioyned in kindred, it is farre more difficult to re-vnite brethren, becauſe enmitie among them is mightie and ſtrong, like Iron barres to to keepe them aſunder. Neither is there any thing more ſlipperie or of greater efficacie to ſubuert a family, then diſſention among brethren. It is an olde ſaying: by concord ſmall things do grow, but by diſcord great thinges come to nought. Againe, howe dangerous it is for parents to ſhew more loue & affection to one child, then to another, except vpon iuſt and great cauſe, the example of *Iacobs* children

Mat. 18.7.

doth teſtifie. For what was the originall of their enuy & cruelty executed againſt their brother *Ioſeph*, Gen. 37 3. *Moſes* there ſayth, that *Iacob* louing *Ioſeph* better then his brethrẽ, made him a party coloured coate, and therefore they took occaſion to take him & to ſpeake roughly vnto him. Parents therefore to the end to preuent like inconueniences, are to vſe equality among their children ſo neere as may bee, whether in their ordinary vſage, or in the diuiſion of their goods. For all men naturally are inclined, but too much to the loue of earthly goods: ſo the vnequall ſharing and diuiding of the ſame, doth oftentimes breed great braules and pernitious debate between brethren and ſiſters.

Therefore all fathers and mothers are with great diligence, to take heede what they ſay or do in their houſes, and that they doe not commit any lewd or wicked deede, whereby their children may be moued to imitate and follow the ſame: neither that they vtter or ſpeake any baudy or ribaldous words, or vſe to ſweare, or lie, in their preſence: for euil ſpeakings or communication (ſaith the Apoſtle) corrupteth good 1. *Cor.* 15. 33. manners. Seruants alſo are to be looked vnto, and ſharpely rebuked, if they doe commit or ſhew any lewd tricke, or vnhoneſt behauiour in the preſence of children, either in word, deed, or geſture. For if they bee iuſtly called murtherers, that kill their children, being newe borne, and kill but the body: how great wickedneſſe is it then to kill the mindes of children, through euil examples? Deſerue not ſuch ſeruants ſeuerely to be puniſhed by law, (thinke you) that bewitch yong children, or hurt their weake bodies with poiſons? What then do they deſerue, which corrupt the chiefe parts of Infants, with moſt vngracious venime: we meane, by filthy talke & lewd conuerſation of life? yet it is a lighter matter to kill the body, then the mind and ſoule.

Further, Parents ought to bee circumſpect and warie, that their children do not haunt or vſe euill company, or vſe any vnhoneſt paſtime. For if it bee ſo, that a father will not ſuffer his childe to come into a place where hee may be in dãger to take hurt of his body, either by infectiõ of the plague, or otherwiſe: how much more is he bound to withhold and keepe his child from comming there, where he ſhould hurt and poiſon his ſoule? The fourth and laſt point is, that all Parents do with all care and diligence, keepe their children from lazie idleneſſe, a vice no doubt, out of which doo ſpring many inconueniences, and is condemned by the holy Ghoſt, in many places of ſcripture: whereby God declareth, that hee created no man in vaine, or to no purpoſe, neither is there any man, vnto whom hee hath not allotted, as it were, a certaine ſtanding and roome, and a lawfull calling to walke in. Whervpon it followeth, that

The laſt point.

Gen. 3.19. *Ezech.* 16. 49. *Pro.* 12.11 *and* 18.9. 1. *Tim.* 5. 13. 2. *Theſſ.* 3. 10. 11.

that the order which God hath appointed, is troubled by ſuch as liue idlely: yea, Gods ordinance is broken, which is great ſinne and wickedneſſe. So then by the word of God, none ought to liue idlely, and to neglect his charge and dutie, but ought to giue himſelfe to ſome profitable calling, to get his liuing by, and to do good to others. Although fathers prouide for their children great ſtore of money, and huge heapes of treaſure: yet in three or foure houres all may be waſted and come to nought. For much euill commeth through idleneſſe: It is an euill teacher; He that doth nothing is ill occupied. The mind of man is euer ſtirring and doing ſomewhat. If it bee not doing well, it is doing ill. As water, though it be neuer ſo cleare and faire, freſh and comfortable; yet if it ſtand ſtill in a pit or hole, or be kept long in a veſſell whence it hath no iſſue, it will putrifie and corrupt, rotte and ſmell, and be vnwholeſome: euen ſo it fareth with children; yea, and with all the ſonnes of *Adam*, if they haue nothing to do, no way to beſtow their wit, they will rotte, and proue vnwholeſome, and deuiſe miſchiefe all the day long. For as labour and exerciſe of body in one man, induſtrie and diligence of mind in an other man, are ſure Forts and ſtrong Bulwarkes of Countries: euen ſo idleneſſe and negligence, are the cauſe of all euill: for an idle mans braine becommeth quickly the ſhop of

Idleneſſe bringeth much euill.

the diuell. And as in all things naturall, there is one thing or other which is the ſpoile of it: as the canker to the roſe, the worme to the apple, and the caterpiller to the leafe: ſo the common ſpoile to all youth, is the contrary to paines and labour, which is idleneſſe. Therfore is idleneſſe worthily called the mother of all euils, and ſtep-dame of all vertues. The Prophet *Ezechiel* in his ſixteene Chapter, verſe fortie nine, teacheth, that idleneſſe was one of the principall ſinnes of *Sodome*, which pulled downe fire and brimſtone from heauen vpon their heads. This idleneſſe is the diuels confederate; for euen as the traiterous ſeruant, while his maiſter is aſleepe, and all things at reſt, ſetteth open the doore for the theefe to enter in vpon him, and ſpoile him at his pleaſure: euen ſo idleneſſe, while we are not aware, lying ſoft vpon the pillowes of ſecuritie, openeth the doore for the diuell to enter into vs with full ſwing, to the deſtruction both of body and ſoule. S. *Matthew* ſaith, chapter 13. twentie fiue verſe, that while men ſlept, the enemie came and ſowed tares among the wheate; ſo the fitteſt time that the diuell can finde to worke vpon vs, is, when we are idle, for that is the ſleepe of the ſoule. In the 11. Chapter of 2. *Sam.* wee reade, that while *Dauid* tarried idlely at home, in the beginning of the yeare, when Kings vſed to goe forth to battell, hee was ſoone ouertaken with thoſe two foule ſins of adulterie, and man-ſlaughter. Oh that men ſawe, to how many vices and euils they ſhut the doore, when they ceaſe to bee idle, and giue themſelues to honeſt labors, & a lawfull calling. So long as *Sampſon* (*Iudg.* 19.) warred with the Philiſtines, he could neuer be takē or ouercome, but after that hee gaue himſelfe to idleneſſe and pleaſure: he not onely committed fornication with the ſtrumpet *Dalilah*, but alſo was taken of his enemies, and had his eyes miſerably put out. If thoſe two which were ſuch excellent men, indued of God with ſingular giftes, the one of prophecie, and the other of ſtrength, and ſuch as no labour or trouble could ouercome, were notwithſtanding ouerthrowne, and fallen into grieuous ſinnes, by yeelding for a ſhort time to eaſe: thē what crimes, what miſchiefes and inconueniences, are not to be feared of them, who all their life long, giue themſelues to idleneſſe and loitering? But ſuch hath alwaies bin the peruerſe incredulitie of mens hearts, that they will not beleeue that other men haue periſhed, vntill they themſelues periſh alſo.

If we be vtterly void of vnderſtanding, let vs go to the bruit creatures, which want theſe helps of reaſon and gouernment that man hath, and learne of thē: *Go to the Piſmire, ô ſluggard* (ſaith Salomon, Pro. 6. 6.) *behold her waies, and bee wiſe: for ſhee hauing no guide, nor ruler, prepareth her meate in the ſummer, and gathereth her foode in the harueſt.*

haruest. What is it that filleth the priſons, and bringeth ſo many to the gallowes, & cauſeth ſo many parents to lament & bewaile the vntimely death of their children, but idleneſſe? When the poore condemned wretches haue receiued their iudgement, and come to the place of execution, and ſtand on the ladder, what counſell giue they to yong men and to children, but to beware of idleneſſe? What is the cauſe of ſuch, & ſo many diſeaſes in the body? Aske the Phiſitions, and they will tell you idleneſſe? Whereof riſe rebellions in kingdoms againſt Princes? Whereof riſe mutinies, and mutterings in Cities againſt Magiſtrates? You can giue no greater cauſe thereof, then idleneſſe. Chriſt our Redemer ſaith: *Of euery idle word* (that is vaine and vnprofitable trifles, which the moſt part of people ſpend their liues in) *that men ſhall ſpeake, they ſhall giue account thereof at the day of iudgement.* If we ſhal make an account for idle words what ſhall we do for idle hands, for idle feet, for idle body, for idle ſoule? What account for all our idleneſſe, eſpecially for wicked deeds, ſhall we make at the day of Iudgement? Seeing then that idleneſſe is ſo noyſome and hurtfull, let all chriſtian parents therefore labour and endeuour to auoyd it, but in themſelues, and in their children, as a plague or contagious diſeaſe. Therefore it is moſt requiſite and neceſſarie, that Parentes doe bring vp their children eyther

Mat. 12. 36.

To learne that Science, which they be moſt apt for

ther in learning, or in ſome occupation and handicraft, whereby they may get their liuing another day, and ſo liue the better. But ſome vnaduiſedly, and fooliſhly doe reaſon, ſaying;

Obiection.

What neede is it for noble and rich mens children to haue learning? they ſhall haue ynough?

Anſwere.

Wee anſwere, the greater the Ship is, and the more marchandiſe it carrieth about, the more neede it hath of a cunning Shipmaiſter: ſo the greater the child is, both by birth, and by inheritance, ſo much the more need it is for him to be brought vp in learning, and in good literature. For learning, knowledge, and vnderſtanding, is profitable both for rich and poore. So that (as the Grecians ſay:) He that is ignorant and vnlearned, ſeeth nothing, although he haue eyes. The life of ſuch a one, is as a tree without fruite, a day without Sunne, a night without moone and ſtarres, a houſe without a man, and a head without a bodie. It is found by experience, which is the beſt ſchoole-maiſter, that vnto what occupation or ſcience ſoeuer any yong man ſhall be put, the more skill and knowledge he hath in the liberall ſciences, ſo much the more ſooner ſhal he learne his occupation, and the more readie and handſomer ſhall he be about the ſame. And beſides this, he that hath learning, although it be but ſmal, ſhal much better vnderſtand the Preachers, and take more profite by hearing of them, to his great

Pro. 3. 13. 24. 15.

great and endleſſe comfort, then hee that hath no learning. Experience alſo teacheth vs this, that goods, riches, beautie, glorie, and health, be vnſtable, and fade, periſh, paſſe away, come and goe: but learning and vertue neuer ſtagger, alway bee conſtant. Therefore of all the charges that parents bee at about their children, that mony is beſt beſtowed, that is laid out vpon learning: eſpecially when they are taught to know God aright, and how hee will bee ſerued.

It is a lamentable thing, to conſider howe careleſſe ſome parents are of their children, when they put them to the ſchoole, in that they make ſmall account and reckoning to what ſchoolemaiſter they put their children to learn, ſo they may haue them taught for little or no coſt, though their childrē profit litle or nothing in learning; ſo that oftentimes they not onely beſtow their mony in vaine, but alſo they ſuffer their children to looſe their time, which is a thing ſo precious, as it cannot bee redeemed with any money, and ſo let them ſpend two or three yeeres in learning of that, which they might by the diligence and orderly teaching of as kilful ſchoolemaiſter, learne in leſſe then half this time, if there be any aptneſſe & towardnes in their childrē. Therfore let parents remember, that as the goodneſſe of the ground is not much profitable for corne, vnleſſe there bee a meete huſbandman, to till and ſow the ſame: ſo likewiſe it is not ynough to finde good towardnes in your children, vnleſſe you prouide a meete and fit Schoolemaſter to further the ſame. And as noblemen, & Gentlemẽ, are deſirous to haue a good and skilfull horſ-keeper, that can keepe their horſes well, and they ſpare not to giue ſtipends to ſuch: euen ſo much more ought chriſtiã parents be deſirous to haue & maintaine a good ſchoolemaiſter, that might bring vp their children in vertue, wiſdom, and good learning. And like as if their horſe be not well broken, or haue any euil quality, they wil be carefull to ſee it remedied, and that he may be made tractable and gentle: ſo likewiſe godly parents, ought to be much more carefull, not only that their childrẽ may by inſtructiõ be brought to ſome good order, but alſo to looke that there be no fault in the teacher, to whom they commit the care, to bring them vp in learning and good manners.

Why ſome men bring not vp their children to any good perfection in learning.

But alas, and with griefe be it ſpoken, many men now a daies, albeit they perceiue their children to be forward and apt vnto letters, and capable to receiue good learning, hauing wealth and riches ynough to maintaine them thereat, yet will they not ſuffer them to continue thereat, vntill they come to any good perfection: ſome becauſe they themſelues doe not like of our ſtate and religion: other ſome, becauſe they ſee little preferment, and no worldly aduantage to follow learning, but great trouble and affliction: all which men in this doing, declare themſelues to be irreligious, vngodly, and deſtroyers both of themſelues, their children, and of all Common-wealthes and Congregations. For what publike Wealth, Towne, Citie, or Pariſh, can bee well gouerned, without the Prince, Magiſtrate, and Preacher, bee learned both in humane and diuine lawes? In times paſt, when ignorance and ſuperſtition was accounted good deuotion, at which time men ſaw ſo many ſpirituall promotions (as they then called them) vnto rich Biſhoppricks, Abbeyes, Priories, Deaneries, benefices, &c. then they would let for no coſt to haue their children learned in ſome ſort, to the ende they might get them to be Prieſts, and ſo to ſay Maſſe, and the reſt of that Idolatrous ſeruice, that ſo they might liue in eaſe and idleneſſe. But now that they ſee how painful & perilous a charge it is to preach, and rightly to diuide Gods word, & to deliuer the ſame freely, and faithfully, and alſo how vnthankfull an office and calling it is, to gouerne well a congregation; they had rather their children ſhould be bound prentices to ſome trade, or elſe to follow any other profeſſion, then that they ſhould ſtudie diuinitie.

When children were nothing apt to good learning, and when there was no good learning to be had, no nor good teachers, yet then, well was hee that might ſet his child to ſchoole: But now, when youth was neuer ſo apt to good learning, as it is at this day: and learning and all good meanes neuer ſo plenteouſly flouriſhing, being reſtored and reduced into ſuch a facilitie, and a compendious cleare briefneſſe: yea, neuer ſo good, learned, and skilfull Schoolemaiſters: neuer ſo plentie of ſo good and plaine bookes printed: neuer ſo good cheape: the holy Ghoſt mercifully offering his gifts, as it were into the mouthes of all men: fewe there bee, that will open their mouthes to receiue them: their eyes to ſee ſo cleare light: nor yet their eares to heare, ſo pure, manifeſt and wholeſome, and heauenly doctrine, euen the word of God, the meanes of their ſaluation.

It is therfore to be feared, that for this our great vnthankfulnes, theſe ſo manifold heauenly bleſſings ſhall be taken from vs, and giuen to ſome other nation, that will both be more thankfull for them, & alſo ſhew forth better fruits of chriſtianitie, thē we hitherto haue done. Oh therfore that parents would aduiſedly conſider, that the want of this chriſtian dutie of the good education of their children, is the onely cauſe of great miſchiefe and much miſery, both vpon children and themſelues: yea, in truth it is from hence that ſo much ſorrow, griefe, and ſhame, befalleth many times vpon fathers & mothers. And how commeth this to paſſe, that the Parents owne dung, is caſt in their faces by their owne children, in mocking and deſpiſing of them? and whence ariſe all theſe inconueniences before named, together with all theſe grieuous plagues & iudgements of God vpon their children, to the conſuming of their eyes, but from this their owne negligence, in bringing vp their children? for it is euen iuſt with God, that ſeeing they haue offended him in the greateſt bleſſings, they ſhould bee plagued with the ſame thing wherein they offended, with the greateſt iudgements. O you vnnaturall parents! the rich man in hell ſhall riſe vp againſt you in the day of iudgement, and condemne you: for he being in hell, had a care of his fathers houſe, that they might be forewarned: and therefore deſired *Abraham*, to ſend *Lazarus* to his bretheren, to teſtifie vnto them, that they came not into that place of torment: but you will not admoniſh your children, you will not teach them *Moſes* and the Prophets: and you will not ſhew them the danger of Gods heauie diſpleaſure, hanging ouer their heads, and therefore your owne children ſhall be one of the furies in hell, to torment you. The Lord open your eies, to foreſee & flie theſe fearefull iudgement. *Luke.16. 27.*

But if you wil bring thē vp wel & vertuouſly, they ſhal be the better for it, all their liues after: nay, the world to come ſhall reape this benefite: for ſuch children as you now bring vp, ſuch parents *Pro.22.6.*

rents ſhal they be after you when you are gone; and looke what parents you leaue behinde you, the like children again ſhal they reare vp. Wherfore, O you parents, you are either the making, or the marring of the world: for if your children learne no good condition at your hands, how ſhould they be good fathers after you? and how ſhould they leaue that to their poſteritie, by the right of inheritance, which they neuer receiued from their anceſtors? To conclude this point, (we ſay) once againe: Oh ye parents endeuour to goe forwardes in this vertuous education of your children, and then (no doubt) God neither ſhall, nor will hide any neceſſary ſecret or inſtruction from you, neither wil he withhold any good bleſſing from your poſteritie: ſo ſhall yee be fathers of the faithfull, as *Abraham* was, if you will haue the ſame care, & practiſe the ſame diligence for your children and family, that hee did. *Gen.* 18.17.18. *and* 12.2.3.

Diſheriting of the eldeſt ſonne, is a thing very vnlawfull. 2 *Chro.* 21 3. 1. *Kin.* 21. 3. *Leuit.* 25. 23. *Num.* 27. 3. *&c.*

Parents alſo haue to remember, that they ſhall commit an act very vnnaturall, iniurious, and vngodly, if they ſhould vndeſeruedly diſinherit their eldeſt ſonne. For as nature in all her workes for the moſt part, ſeemeth to make ſome one thing to bee chiefe before all the reſt, whereby the ſame is, and the rather continueth: ſo reaſon in the order of a family, which is an imitation of a ſtate ciuil, or bodie-politike, perſwadeth of experience and neceſsitie, that there be one before the reſt as chiefe. Whereby may be conſerued, that beautie of vnitie, and harmonie of cōcord, which the Almightie in his creation ſo wonderfully and diuerſly teacheth, and our Sauiour himſelfe, ſo carefully & eſpecially commended to his Church. And thereof ſeemeth to come that preheminence or more ſpeciall regard, which the law of God in the olde Teſtament appointed to his people the Iſraelites, to be obſerued towards the firſt begotten ſonne, and likewiſe ſomwhat concerning oter dumbe creatures, which firſt were brought forth into the world. By the auncient law of the Iewes, the eldeſt had double ſo much as the others of the fathers goods, and alone to the eldeſt pertained the bleſſing of the father, wherewith ſhould ſeeme alwaies the heritage to goe and ſucceed: as is manifeſt by the will of God, in Deut. 21. 15. 16. 17. *If a man haue two wiues, one loued, and another hated, and they haue borne him children, both the loued, and alſo the hated: if the firſt borne bee the ſonne of the hated, then when the time commeth, that hee appointeth his ſonnes to bee heires of that which hee hath, hee may not make the ſonne of the beloued firſt borne, before the ſonne of the hated, which is the firſt borne: but hee ſhall acknowledge the ſonne of the hated, which is the firſt borne, and giue him double portion of all that hee hath: for hee is the firſt of his ſtrength,*

Exod. 13. 1.2. & 34.19.20
Leuit. 27. 20.
Num. 3.13 & 18.16.

and to him belongeth the right of the firſt borne. The Patriarkes, and other the ſeruants of God, although by diuine reuelation and other notice of the will of God, they were certified that they might marrie many or ſundry wiues at one time, yet did they exclude from their heritage and prerogatiue of the bleſſing, all the children of thoſe ſecondary and after marriages. This appeareth in Gen. 21. 10. *The ſonne of the bond woman ſhall not bee heire with my ſonne Iſaak*: yet was hee the eldeſt, but was not the ſonne of the firſt marriage. Alſo an heire, is the work and inſtitution of nature, and heritage is due to the ſonne of nature; therefore it is ſo due that hee muſt needes haue it; ſeeing thoſe things which come by nature, or be naturall, are not mutable or to be changed. Moreouer this name Heire, which in a manner with all Nations is the eldeſt, is the ſucceſſor of the law nationall, beſides the lawes naturall and diuine. And that father, who maketh any other heire thẽ is by theſe authorities appointed, cannot but expreſſe himſelfe a rebell, in diſobeying and contemning ſo great lawes and authorities, beginning a newe law of his own head contrary thereunto. Then what is more vniuſt, then to doe contrary to all lawes, & therewith to diſobey the will of God, to peruert the due order of diſcẽt, preferring the ſecond marriage before the firſt, the yonger before the elder, the late ofſpring before the firſt begotten, ſo much tendred & reſpected? Now as the greateſt iniurie a father can do to his ſon, is to diſherit him: ſo is it the moſt reproachfull blot or dammage, to ſuffer the infamie and diſcredit of diſheriſon. For if the eldeſt ſonne bee worthy to be diſherited in his fathers houſe, he may bee thought not worthy to draw breath out of it: for that hee ought to bee conuinced faultie in thoſe crimes and hainous offences, which be eyther repugnant to the dutie of a child, or not meet for the profeſſion of a Chriſtian: namely, if he ſtrike or offer violence to his father: if hee oppreſſe him with ſome great wrong: if he ſeeke his death or deſtruction, by poyſoning, or otherwiſe: if he lie with his fathers wife: if he wil not ſuffer his father to make his will: if he be not of the true and Catholike faith, but is conuinced to be an heretike, whereby his life and heritage is in hazard. Or if he refuſe to ſuccour and deliuer his father out of priſon, by his ſuertiſhip: or if hee follow the trade and companie of ſuch perſons, as in the lawe be counted infamous, vile, and moſt diſhoneſt: as Iuglers, Sorcerers, Coniurers, Theeues, and Pirats. Or if he be an idiot, a mad man, a naturall, or lunatik perſon. Or if the father offering him a meet marriage vnder 25. yeres, he refuſe it, & delight to liue continually in whoredom, & filthy order of life: theſe & ſuch like, be the cauſes that the ciuill or Eccleſiaſtical lawes do aſſigne.

*Deut.*21.18,&c.

*Gen.*35.22.& 49.3.4.

1.*Chro.*5.1.

The dutie of Children towards *their Parents.*

THis dutie of children, as it may be gathered out of the holy ſcriptures, conſiſteth in fiue points.

1. Firſt, that they [a] obey their parents, and doe ſerue them, and alſo doe [b] feare, loue, honor, and reuerence them, & not only in word and deed, but in their hearts & minds alſo.

2. Secondly, that they follow their good precepts and examples of life.

3. Thirdly, that they patiently take [c] correction at their hands.

4. Fourthly, that they make continuall and heartie prayers to God for them

5. And laſtly, that they do releiue, maintaine and nouriſh their parents, in caſe they ſhall fall into pouertie or decay.

a *Epheſ.*6. 1.2.3. *Col.*3.20. *Pro.*18. & 4. & 23 22.
b *Leu.* 19. 3. *Num.*12. 14.
c *Pro.* 15. 5.32. 1.*Tim.* 5. 4. *Mat.* 15. 4.5.6. *Gen.*47.12

The ſumme and effect of all which, is as followeth.

As the Lord our God hath made and created children through their parents: ſo hath he caſt and made them ſubiect vnder the power and authoritie of their parents, to obey and ſerue them in his ſtead, ſaying, *Honour thy Father and mother*: which honour conſiſteth not in bowing the knee, or putting off the cap, or giuing

Fathers and mothers are to their children in Gods ſtead.
Exod. 20. 12.
*Deut.*5.13
By honour is meant all kinde

uing to their parents the vpper hand onely: but in this, that they loue them with all their hearts, that they feare and dread them, that they chearefully do their commaundements, will and pleaſure, that they ſeeke their worſhip, credit, profit and preferment in all things lawfull; and if neede require, that they giue their liues for them: remembring that they are their parents goods and poſſeſsions, and that they owe to them euen their owne ſelues, & all that they are able to do, yea, and more then they are able.

of dutie, which children owe to their Parẽts.

By this word *Honour*, is alſo ſignified the loue, reuerence, dutie, obedience, ſubiection, entertainment, and neceſſary aſsiſtance that children owe to their parents. As concerning the loue, the ſummary of the ſecond Table, comprehended in theſe words; *Thou ſhalt loue thy neighbour as thy ſelfe*, doth manifeſtly confirme it. For who can be a nearer neighbour for the children to loue, then their parents?

Matt. 22. 39.

Beſides that, they are not to be loued onely as neighbours proceeding of *Adam* and *Eue*, but alſo as fathers and mothers. And therefore what ingratitude is it, not to loue thoſe of whom, next after God, they haue their life and being, together with many great and continuall benefites? Alſo the loue that parentes doo beare theyr children, beſides ſo many their labours, ſorrowes, troubles, and vexations, ſhould binde them reciprocally to loue them.

The Sun ſhining a while vpon the colde ſtones doth ſo heat thē, that they yeeld ſome warmth: ſo albeit that children bee as hard and colde as ſtones, yet the experience, and the dayly feeling of the loue of their parents towards them, ought mightily to inflame their hearts to loue them againe. Take away the beame from the Sunne, and it will not ſhine; the ſprings from the riuer, and it will drie vp; the bough from the tree, and it will wither; the member from the body, and it will rot; and ſo take from thildren their dutie to their parents, & they are no longer children, but bretheren and companions with thoſe vnto whom Ieſus Chriſt ſaid: *Yee are the children of the diuell.* Ioh. 8 44.

This band of the loue of children towardes their parents, ſhould take ſuch place, not onely toward ſuch parents as are louing and gentle, but alſo (as Saint *Peter* ſaith of the duties of ſeruants to their maiſters) euen toward ſuch as bee rigorous. For if we ought to loue al the children of *Adam*, euen thoſe whom we know not, yea, our enemies and perſecutors: how much rather our parents, albeit they ſhould intreate vs roughly & with rigour, either in word or deed? and verily the principall cauſe ſtill abideth: namely, that they be our father and mother. This ought children well to note, to the ende that patiently bearing their reprehenſions, reproofes, and in generall, whatſoeuer their troubleſome and ſharpe affections, they may ſtill continue and declare their child-like affection and loue. And to that purpoſe children muſt remember, the labour, griefe, anguiſh, weeping, ſorrow, and other troubleſome cares, that their parents do abide and endure for them.

This loue muſt be accompanied with reuerence and reſpect: and to ſay the truth, albeit the name of Father belongeth properly vnto God, as Ieſus Chriſt ſaith: *You haue but one father; euen him that is in heauen*: *Matt.23.9* yet doth hee ſo impart it to thoſe that haue begotten vs, that they being called fathers, doo beare the title and image of God. And this is it that bindeth children to reſpect and honour them, and to teſtifie the ſame by the outward reuerence. Of this reuerence wee haue a notable example in *Salomon*: hee vnderſtanding that his mother *1.King.2.19.* *Bathſheba* was comming to ſpeake with him, aroſe from his ſeate, came to meete her, bowed before her, and ſet her vpon his right hand. Neither could his greatneſſe, neither his royall eſtate priuiledge him from this reſpect & honor due to his mother. When the ſonne doth execute his magiſtracie, or publike office, hee is greater then his father, and muſt beare himſelfe as a Magiſtrate, not as a ſon: but when he is out of place, or execution of office, hee muſt (how highly ſoeuer he be aduanced) haue a reſpect, & yeeld reuerence to his parents. But many times it falleth out otherwiſe: for many children when they come to honour or wealth, doo ſo deſpiſe their parents, if they be of meaner calling then themſelues, that hardly they will acknowledge, or call them father; as if they were aſhamed of them. So that, that man putteth off the affection of a childe to his father, who by the eminencie of an office ouer him, quencheth the name of a ſonne. But *Salomon* forgat not himſelfe in this kind of dutie; for he did not onely bow before his mother, as is aforeſaid, but alſo called her 1.*King*.2.10. mother, ſaying: *Mother, aske, and I will not deny thee.* And this do we the rather note alſo vpon an other conſideratiõ, namely, that his example condemneth the cuſtome of theſe daies, wherein this name of father and mother is accounted ſo baſe and contemptible, that the children of Kings, Princes, yea, euen of meane Gentlemen, ſpeaking to their parents, muſt not ſay, father, mother: but Sir, my Lord, my Lady, Madã, &c.

But the due honour to parents that wee here ſpeake of, implieth not onely this outwarde reuerence, but alſo that we ſhould ſo eſteeme of them, as that neither our ſelues ſhould deſpiſe them, neither ſhould wee ſuffer others to haue them in contempt. And this are we to vnder- *Iohn*.8.49 ſtand in the ſaying of Ieſus Chriſt: *I honour my father, but you diſhonour me.* He there defendeth the honour of his father, againſt the falſe opinions and ſlanders of the Iewes. But ſome there are ſo vnnaturall and peruerſe, that forgetting all due reuerence and reſpect to their parents, they will not onely deſpiſe them in their owne hearts, & ſuffer others to ſpeake hardly of thē: but alſo will themſelues ſo farre exceed, as euen to lay them open to the ſcorne of others.

Gen.9.22

Ham the ſonne of *Noah*, ſeeing his father lie vncouered, called his brethren to ſhewe them his fathers ſhame. But ſo odious was this impietie in the ſight of GOD, that *Noah* by the conduct and direction of the holy Ghoſt, curſed both him and all his poſteritie. And therefore we well and truely may ſay, that thoſe children, who in ſtead of defending the honour of their parents, doe lay them open to ſhame and reproofe, do come of the curſed ſeed of *Ham*.

The honor due to parents.

This dutie of honouring parents, is performed and payed, when they doe worſhipfully and reuerently eſteeme of them, as to thinke that they are giuen to them of God, to the end that they ſhould reuerence, loue, and alwayes haue a care of them, if for nothing els, yet for the Lordes ſake, who is, and doth thinke him ſelfe deſpiſed, ſo long as children contemne their parents, and little regard them. So then children honour their parents, when with their helpe and counſell, they ayd them in their old age, and vnweildie crookedneſſe, when they eaſe & helpe them in the time of their neede, or ſuccour them otherwiſe in any caſe elſe, and do

Childrens duty is from their beginning to their ending, to be ſubiect, obedient and helpfull to their Parents.

*Mat.*15.4. 5.6.

wholy beſtow themſelues, & all that they haue, to do them good withall: yea, they ought not to giue thẽ a rough or ſtubborne anſwer, or once ſo much as to mumble or mutter an anſwere againſt their parents, neither to ſmight or curſe, or ſpeake euill of their father and mother: vnleſſe they wil procure the vengeance of God to light vpon them for the ſame. *Exod.21. 15.17. Leuit.20. 9 Pro.20 20. & 30.17*

Deut.27. 16. Children haue alwayes to remember, that whatſoeuer they doe to their fathers and mothers (bee it good or euill) they do it to God: when they pleaſe them, they pleaſe God: and when they diſobey them, they diſobey God: when their parents are iuſtly angry with them, God is angry with them: neither can it bee that they may come to haue the fauour of God againe (no, although all the Saintes in heauen ſhould intreat for them) vntill they haue ſubmitted themſelues to their father and mother.

What children doe to their parents, they do to God, ſo that they may not purloine or diminiſh any of their ſubſtance.

Pro.28. 24. Mat.7.12. If children and ſeruants would alwayes keep in minde this ſaying; ſo to do and behaue themſelues to their parents, maiſters, and dames, as they would haue their children and ſeruants to do, and behaue themſelues to them, when God ſhall vouchſafe to make them parents, maiſters or dames; then no doubt they would obey and reuerence their parents and maiſters, and dames, more dutifully and faithfully then now they doe. For let them aſſure themſelues, that ſuch meaſure as they now meat to their parents, *Mat.7.2. Luk.6.8.3.*

maiſters and dames, ſuch will bee meaſured to them againe, by their children and ſeruants.

Alſo children muſt be carefull to follow the good examples of their fathers & mothers, and to ſuffer themſelues to bee gouerned by them, and to be mindefull to beſtow all paine and diligence to diſcharge their dutie towards them: and herewithall they muſt know, that they are not at their owne liberty to doe as they liſt, ſo long as they haue a father and mother to rule thē: and that they muſt not fall out among thēſelues, but mutually loue & helpe one another.

Pſal. 133. 1.

And children haue alwayes to remember, that they may not in any caſe obey their parents, when they ſhall command them to doe or ſay any thing that is contrary to the word of God, and yet they are to bee thought well of. For example, *Ionathan*, obeyed not his father *Sauls* commaundement, who charged him to perſecute *Dauid*: and therefore he is worthily commended in the holy Scriptures. For, the duties of the firſt table, are alwayes to be preferred before the duties of the ſecond table. This ſubiection therefore that children owe vnto their fathers, ought in very deede to bee vnto them as a ladder, or ſtaire, to lead them to the reuerence and obedience of God, who is our chiefe father.

1. *Sam.* 20.28. *&c.* *&* 22.17. *Dan.* 3.18. *Act.* 4.19.

Matt. 23. 9.

As children receiue of their parents three things: to wit, *life*, *mainetenance*, and *inſtruction*:

ſo for theſe three they owe other three, namely, for *life*, they owe *loue*: for *maintenance*, they owe *obedience*: for *inſtruction*, they owe *reuerence*. For their life, they muſt feruently loue their parents: for their maintenance, they muſt dutifully obey their parēts, as maiſters: and for their inſtruction, they muſt cheerfully reuerence their parents as their Tutors.

And further, children muſt remember, that the Lord hath giuen to them their parents, to take of them their beginning of life, and that they might nouriſh & bring them vp: and that of rude, and almoſt brutiſh things, they might make them able to helpe & liue of themſelues; yea, and ſuch mothers as are godly and vertuous, doe ſuffer and endure more paine & griefe in the bearing, bringing vp, and nouriſhing of their children, then the fathers do. So that greater are the pleaſures and good turnes, that chriſtian parents do for their children, greater is the coſt and labour that they beſtow on them, and greater is the care, griefe and trouble, which they take for them, then any man, how learned ſo euer he be, is able to expreſſe. And therfore if there were no other reaſons or cauſes to moue children greatly to loue, to eſteeme wel, to obey, to be kind, faithfull, and dutifull, and to reuerence their parents, and that with ſuch a reuerence as commeth from the heart: yet theſe were ſufficient.

Maides and young women are to be put in minde, and alwaies to remember, that the beſt portion, the greateſt inheritance, and the moſt precious iewell that they can bring with them on the marriage day, is ſhamefaſtnes: the want whereof is moſt hurtfull in all women. And therefore they muſt carefully ſhunne and auoide all idle and wanton talke, nice lookes, dalliance, and light countenance, when they walke abroad, or be in company. A man needeth many things: as wiſedome, eloquence, knowledge of things, remembrance, skill in ſome trade, or craft to liue by, iuſtice, courage, and other things and qualities moe, which were too long to rehearſe: and though ſome of theſe be lacking, yet he is not to be miſliked, ſo that he haue many of them. But in a maide, no man will looke for eloquence, great wit, ordering of the Common-wealth, prudence, &c. Finally, no man will looke for any other thing of a woman, but her Honeſtie: the which onely if it be lacking, ſhe is like a man that wanteth all that hee ſhould haue. For in a maide, the honeſtie and chaſtitie is in ſtead of all. She verily may truly be ſaid to bee an euill keeper, that cannot keepe one thing well committed to her keeping, and put in truſt to her, with much commendation of words: and eſpecially which no man will take frō her againſt her will, nor touch it, except ſhee be willing her ſelfe. The which thing onely, if a

When a woman loſeth her honeſty, then hath ſhe loſt her chiefe treaſure.

woman remember, it will cauſe her to take great heed vnto, and be a more warie and carefull keeper of her honeſtie, which alone being loſt, though all other things be neuer ſo wel and ſafe, yet they periſh together therewith, becauſe ſhee that hath once loſt her *Honeſtie*, ſhould thinke there is nothing left. Take from a maide or woman her beautie, take from her, kindred, riches, comelineſſe, eloquence, ſharpneſſe of wit, cunning in her craft, and giue her *Chaſtitie*, and you haue giuen her all things. And on the other ſide, giue her all theſe things, and call her whoore, or naughtie packe: with that one word you haue taken all from her, and left her bare and foule. How precious a iewell *Chaſtitie* is, may eaſily be gathered from the example of *Dinah* the daughter of *Leah*, which ſhee bare vnto *Iacob*, who when hee heard that ſhee was rauiſhed, and defiled by *Sechem*, the ſonne of *Hamor* the Hiuite, Lord of that countrey, his mind was grieuouſly wounded with this great ſhame and reproach.

Gen. 34. 1. 2.

Children may not marry without the conſent and agreement of their parēts: ſo that an vnlawfull promiſe made by the childe, may lawfully be broken.

Children may not forget this dutie; for hauing receiued their being from their parentes, and being brought vp by them, with great paines and much coſt, they ſhould not ſo much as giue any liking, much leſſe ſpeech of marriage, without the conſent of parents, or of thoſe which are ſet ouer them by their parents: the dutie of thankfulneſſe requiring it at their hands. And not onely in regard of thankfulneſſe, is this dutie to bee performed to their parents, but euen in regard of their owne inabilitie, as being not experienced in ſuch thinges, and their wits being not ſo ripe as their parents, they wanting wiſedome and diſcretion to behaue themſelues as they ought. For ſome children know not what is meete and conuenient for them, nor whether they be of meete age and condition to marrie. Which inabilitie being in the ſonnes, is much more in the daughters, as being the weaker by nature, and more vnable to prouide for themſelues: and therefore it is neceſſarie, that they ſhould not marrie without the conſent and direction of their parents, but that they be at their beſtowing: for, to doo otherwiſe is a ſinne, euen that nature it ſelfe abhorreth: and all ſound writers, olde and new, do vtterly diſallow. And for ſo much as marriage is the meanes, the which God himſelfe hath ordained, and ſanctified for the propogation and increaſe of mankinde; that being taken in hand in his feare, a godly ſeede being multiplyed and growne vp here on earth, the ſame may be bleſſed to the conſtitution & making of a Church, the which may ſerue him in holineſſe and righteouſneſſe: when the ſame is taken in hand, with the breach of his commandement, ſo farre off is it, that any bleſſing is to be hoped for, that contrariwiſe, his hot indignation, wrath and heauy curſe hangeth ouer that houſe and family, where the

It is a ſweete wedding, when the father and the mother bring a bleſſing to the feaſt: and a heauie vniō, which is curſedt he firſt day that it is knit.

the parties, which are the principall pillars and vpholders of the ſame, are linked and tied togither in ſuch a band of wedlock, whoſe links and incloſings, are not faſtned and coupled togither with the neceſſary and lawful aſſent & liking of the parents, whoſe authoritie and conſent ought to beare the chiefeſt ſway, and ſtrike likewiſe the greateſt ſtroke, in this moſt holy and heauenly action. And likewiſe, as where marriage is begun and enterpriſed in the feare of God, according to his word, there God is wel pleaſed, there the parties ſo matched, liue togither in a ioyfull agreement, & linking the one to the other, there God is honoured, and ſerued in ſinceritie and truth, there the children (when God giueth them) with the reſt of the family, are inſtructed and brought vp in knowledge of religion, and grounds of faith: ſo on the other ſide, the regard of that which God eſpecially commandeth, being ſhut out of our mariages, there muſt needes enſue his diſlike, and diſpleaſure: there is iarre and diſcord: there Gods honour is neglected: there houſhold diſcipline & chriſtian inſtructiō of ſuch as belong vnto our charge, goeth vtterly to wracke, & is nothing at all regarded. And no maruell: for, if where God bleſſeth, all things goe wel, & do proſper: then cōſequently, where he curſeth, there nothingthriueth, hath good ſucceſſe, or goeth happily forward. It may appeare by ſundry examples, both before the lawe was giuen, and after, that this is a dutie required of children towards their parents, namely, to haue their conſent in contracting of mariage, as theſe places do plainly ſhew: Gen.21.21. and 24.3. &c. and 21.1.2 & 29.19. and 34.4. Deut.7.3. 4. Iudg.14.1.&c. 1. Cor.7.36.38. Whereby is manifeſtly proued, that children ought not to match without the conſent of their parents: firſt becauſe it is againſt the law of nature. Secondly, becauſe the parents haue authority ouer their children, more then they haue ouer their ſeruants. Thirdly, becauſe children are their fathers goods & riches, & therefore they muſt not beſtow themſelues in marriage, but muſt be beſtowed of their parents. Fourthly, becauſe parēts haue authority ouer the vows of their children, Num.30.4.5.6. Fiftly, if a mans daughter be inticed, yet her father may refuſe the cōtract being not auailable, or of any force, without his conſent. Exod.22.16.17. Beſides all this, what cleerer proofe can we haue, then the fift cōmandement, in the which children are cōmanded to honour their fathers & mothers, with a bleſſing promiſed to thoſe which performe the ſame: whereby we gather by the nature of contraries, that there is a curſe alſo belonging to all thoſe children that ſhal diſhonour them. And in that God willeth that the parents by their children ſhould bee honoured, hee meaneth, that they ſhould in all humilitie and modeſtie reuerence thē, with al dutifull ſubmiſſion be obedient vnto them, and with all willingnes ſhewe themſelues thank-

1. *Sam.*18. 1.

*Exod.*21.2

*Leuit.*25. 39.

*Deut.*15. 12.

Contracts void, without the conſent of parents.

thankfull for their creation, education, ſuſtentation, and all other benefits, that vnder GOD they haue receiued from them, being ready by all meanes they poſſibly may, to imitate & expreſſe towardes them the nature of the Storke, whoſe propertie (as they write of thẽ) is to prouide meat and feede their dams, when through age, they grow ſo old, that they are not able to helpe themſelues: that is to ſay, they muſt to their very vtmoſt ſeeke to make them recompence and requitall, of ſome part of thoſe vnrequitable paines, the which their louing parents haue taken with them, and make ſome amends for the vncounteruailable kindnes that they haue ſhewed towards them. But where they beſtow themſelues in marriage, without the conſent of their parents, there they do fault, and make a breach of dutie, in all theſe three reſpects: that is to ſay, they neither reuerence, obey, nor ſhew themſelues thankfull vnto thẽ. For reuerence conſiſteth in this, that children carrie towardes their parents, a certaine honeſt, and modeſt ſhamefaſtnes, ioyned with a baſhfull awfulnes & ſtanding in feare of them, the which worketh in them, a conceiuing of ſuch an opinion and eſtimation of them, as that they haue an eſpeciall reſpect and regard of them, in doing or not doing of things, rather of a care to pleaſe them, then of a feare to offend them. Obedience herein ſheweth forth it ſelfe, in that willingly without murmuring or grudging, they be willing to be ordered, directed, guided and ruled by their parents; being readie to doe all lawfull things which they command them, and to refraine from all thoſe things, which they ſhall forbid them. Thankfulneſſe (beſides that there are many other branches) is alwayes mindfull of benefites receiued, & therefore carrieth continually a vigilant and watchfull eie towards the partie by whom it hath bin pleaſured, that no diſcourteſie in any caſe be offered, or any occaſion miniſtred, whereby hee may conceiue vnkindnes. And by this familiar deſcription of theſe 3. heads (wherein ſtandeth chiefly, the honor due vnto parents) wee may cleerely ſee, that thoſe children which in wedding tarrie not for the conſent of their fathers and mothers, doe neither ſtand in any awfull feare of them, as whom they would bee loth to offend or diſpleaſe; nor yet giue ouer themſelues in all things to bee gouerned and aduiſed by them, nor haue any regard, that they be not cauſers to make their friendes or parents conceiue hardly and vnkindly of them; when as it is more then manifeſt, that in matters concerning their dutie towards their parents, no griefe cutteth neerer vnto the heart then this, when their children entangle themſelues contrary to their mind and liking. And therefore ſuch children, as match in this ſort, as it were in ſpight of the teeth of their fathers & mothers, are neither reuerent, obedient, nor thankfull vnto thẽ, and ſo conſequently, they doe not honour them: whereby they incurre and runne into the curſe of God, which without true and vnfeigned repentance, muſt needes pull downe vpon the heads of themſelues & their families, the fearefull plagues of God his heauie and hot indignation againſt them, to their vtter ſubuerſion, decay and ruine. Let all dutifull and good natured children therefore, in the reuerence and feare of God, conſider, what honour, and obedience they do owe vnto their parents, & what power and authoritie he hath in his word ſanctified vnto them, ouer their children in the Lord; and in regard hereof, let them yeeld vnto them this dutie, that their fathers hauing prouided for them, ſuch as are not of a wicked life, nor deformed, or euill fauored, nor of a contrary religion, they willingly ſubmit thēſelues vnto their choiſe; which if for the preſent, or vpon the ſudden, they cannot yeeld vnto, let them by earneſt calling vpon the name of GOD, not onely deſire him to direct their parents in a godly and fit choiſe, but alſo to ſubdue in them this corrupt affection, and to frame their wils to be pliable vnto their fathers in ſuch lawfull caſes. For the Lord our God, in his iuſtice, doth iuſtly puniſh diſobedient children: as may appeare by the example of *Ham*, the yonger ſonne of *Noah*, who derided his father, and was iuſtly puniſhed for it. Likewiſe *Abſolon*, vſing wicked practiſes, to get the kingdome

from

Children marriageable, are to pray vnto God to direct their parents in a godly choiſe, and to incline their minds to accept of the ſame.

Gene. 9.22.
2. *Sam.* 15. 1. *&c.* & 18.9.

from *Dauid* his father, for his rebellion and diſobedience,
came to a moſt miſerable end. Yea,
and he hath in his Lawe, ſet downe a moſt ſeuere
and ſharpe puniſhment againſt diſobedient
children: *If any man haue a ſonne, that is* Deu.21.18.
ſtubborne and diſobedient, which will not hearkan 19.20.21.
*vnto the voyce of his father, and the voyce
of his mother, and they haue chaſtened him, and hee
would not obey them, then ſhall his father and his
mother take him, and bring him out vnto the Elders
of his Cittie, and vnto the gate of the place
where he dwelleth, and ſhall ſay vnto the Elders
of his Citie: This our ſonne is ſtubborne and diſobedient,
and he will not obey our admonition: hee
is a ryotour and a drunkard: Then all the men of
his Cittie ſhall ſtone him with ſtones vnto death:
ſo thou ſhalt take away euill from among you,
that all* Iſrael *may heare it, and feare it.* For euen
as a long and proſperous life, is promiſed vnto *Exod* 20.
obedient childrē: ſo on the other ſide, all diſobedient, 12.
vnthankful, & obſtinate childrē, are aſſured *Ephe*.6.2.
of the puniſhment of infamy, ioyned with
diuers & great calamities & torments. 1.*Sam*.2.
22. 1.*Kin*.1.25.*&c.Deut*.21.18.*&c.Pro*.20.20 *Deut*.28.
& 30.17. And although that the tēporal officers 15.*&c.*
be negligent in puniſhing ſuch diſobedience: *Leuit*.26.
yet ſhall they not eſcape vnpuniſhed. For the 14.*&c.*
vengeance of God ſhall accompany them, vntill
they be vtterly deſtroyed. For there is nothing
more vnnatural, then to ſee children diſhonor &
diſobey their parēts: & inferiors their ſuperiors.

Such may aptly bee compared to the Viper,
that gnaweth out the belley of her Dam, and
ſeeketh her owne life, with her Dams death. So
Gen.46.29 contrariwiſe, the word of God doth highly
&c. & 48 commend *Ioſeph* for his great loue, benificence
11.12. and obedience extended towards his father *Iacob*,
Luke.2.5. and his brethren, in that he both helped and
liberally nouriſhed them, and prayed for them.
Deut.5.16 Our Sauiour Chriſt alſo was obedient to his parents
euen vntill death. So that the Lorde (no
doubt) will bleſſe obedient children with many
happie daies and yeares, to his glory, and their
ſoules comfort.

And to the ende to inuite and ſtirre vp children,
to honour their parents as before is ſhewed;
Exod.20. the Lord addeth this promiſe: *That thy*
12. *dayes may bee long in the Land which the Lorde*
Ephe.6.2. *thy God giueth thee*: And as S *Paul* doth note,
that it is the firſt commandement with promiſe.
For albeit there bee a promiſe added to the ſecond,
yet is the ſame common to the whole
lawe; but this is peculiar and ſpeciall, to all ſuch
children, as honour their parents. For herein
hath God declared how mightily he commendeth
the obedience & honor that children yeeld
to them. But the Lord ſpake to the Iſraelites
properly of the land, that he hath promiſed thē
for an inheritance, which ſhould be vnto them
as a teſtimonie and ſeale of his goodnes & loue
toward them. It is therefore as if he ſhould haue
ſaid: To the end, that liuing vpon the earth, thou
mayeſt

mayeſt long enioy the earneſt penney of my goodnes and grace toward thee. But now ſeeing the whole earth is bleſſed to the faithfull, the promiſe of long life vpon the earth, is vnto vs alſo a bleſſing of God. Firſt, becauſe we cannot liue long, without participating in many and great benefites of God, euen in reſpect of the preſeruation of this preſent life. Secondly, becauſe the faithfull may the louger employ themſelues to ſerue and glorifie God. In conſideration whereof, wee ſee what the Church in ode time ſaid: *The dead praiſe not the Lorde, neither any that goe downe into the place of ſilence: But wee will praiſe the Lorde from henceforth, and for euer.* The ſame doth *Hezekiah* King of *Iudah* alſo note in his canticle: *The liuing, the liuing, hee ſhall confeſſe thee, as I doo this day: The father to the children, ſhall declare thy truth.* In as much therefore, as long life is promiſed as a bleſſing, God doth continue it to obedient children, ſo long as it is a bleſſing vnto them. And herevpon doth S. *Paul* ioyne together theſe two ſentences: *That it may goe well with thee, and that thou mayeſt liue long vpon the earth.* As alſo when God taketh away ſuch obedient children before they be old; yea, before they come vnto mans ſtate, whether it be, leaſt malice ſhould corrupt their hearts, or to preuent ſome great calamities, wherin they might peraduenture be entangled, or vpon whatſoeuer other conſiderations, to receiue

Pſal. 115. 17.18.

Eſay. 38.19

Ephe. 6.3.

ceiue them into a better life, hee doth faithfully performe his promiſe vnto ſuch children, becauſe he dealeth better then promiſe with them. But as contrariwiſe, this promiſe threatneth ſuch children, as will not honor their parents, with ſhort life: ſo doth experience declare, that many ſuch children are of ſhort and wretched life. But if contrariwiſe, ſuch diſobedient children do chance to liue long, ſo farre is long life from being vnto them a bleſsing, that on the cōtrary, it is an enforcement, and encreaſe of woe, becauſe they enlarge their iuſt condemnatiō, ſo as they had bene better to haue died in their youth. But howſoeuer it be, God ſo diſpoſeth hereof, that by the effects, we may perceiue, that they which honor their parents are bleſſed, and the others accurſed. *Eccle.* 3. 2. &c. And although ſome parents do not performe thoſe duties towards their children, inioyned thē frō the Lord: yet ſuch children as liue wickedly, muſt know, that they are not exempt and free from blame, & guiltines before God. For though they can ſay, (as the children in *Ezekiels* time ſaide:) *The fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge:* we ſay, that though the occaſion be offered of ſuch vngodly and wicked parents, yet the cauſe of deſtruction is ſtil in the children themſelues. And beſides that, it is ſure, that the ſoule that hath ſinned, ſhall die the death. Seeing there be ſome yong men and maides, who notwithſtanding the great prophaneneſſe of the moſt, the manifold corruptions offered abroad, the vngodly examples abounding at home, are ſo mightily preſerued by the ſeed of grace, that they eſcape ſafely in an holy courſe of life, lamenting when they ſee the leaſt occaſion of euill, reioycing in the leaſt occaſion of good things: the reſt, who pleaſe themſelues, and hope to ſhelter their ſins vnder their parents defaults, are plainely left without excuſe, & are iuſtly guiltie of the blood of their owne ſoules. Labour therefore ye young men and maidens, to wipe away the teares of griefe from your fathers eyes, and ſtay the mournfull and ſorrowful ſpirits of your tender mothers, & conſider in your ſelues, if ye haue any nature in you, & haue not buried the vſe of common reaſon, what a ſhame it is, to be a ſhame vnto your fathers, to whom ye ought to be a glory: thinke ye wanton wits, that haue not caſt off all naturall affections, what a contempt it is, to bee a contempt vnto your mothers, to whom you haue offered, as it were, a diſpightfull violence, in that ye are a corraſiue to their griefe, when as ye ſhould haue bin a crowne vnto their cōforts. Learne therefore ye children, that it is one ſpecial propertie of a liberal and ingenuous nature, to be carefull ſo to liue, that in time ye may be a glory to your fathers, & a ioy to your mothers: which the lord for his Chriſts ſake grant. Theſe precepts and admonitions before ſaid, are as a Summarie of the duties of children to their parents. And therefore it reſteth, that they vnderſtanding them, do pray vnto God to giue them grace, to put them in practiſe to his glory, and their good and ſaluation. Laſtly, let them remember, that God is not more inclined to heare any praiers, thē ſuch as parents do powre forth for their children. As they are therefore to feare their curſe, for offending them: ſo muſt they by honouring and pleaſing them, ſeeke to bee bleſſed in their prayers, which are bleſſings ratified vnto them in heauen, as the bleſſing of *Iſaac* to his ſonne *Iacob*, doth manifeſtly declare. Gen. 27.28.29.

What duties Maiſters and Miſtreſ*ſes owe to their ſeruants.*

The houſeholder is called Pater familias: that is, a father of a family, becauſe he ſhould haue a fatherly care ouer his ſeruants, as if they were his children.

THis dutie teacheth them, that they are become inſtead of parents vnto their ſeruauntes, which dutie conſiſteth in foure points.

1. That they refraine and keepe their ſeruants from idleneſſe.

2. Secondly, that by diligent inſtruction, and good example, they bring vp their ſeruants and houſholds, in honeſty and comely maners, and in all vertue.

3. Thirdly, that they ought to inſtruct their apprentices and ſeruants, in the knowledge of

their occupations and trades: euen as parents would teach their owne children, without all guile, fraud, delaying, or concealing.

And laſtly when correction is neceſſary, that then they giue it them with ſuch diſcretion, pitie, and deſire of their amemdement, as louing parents vſe to deale with their deare children, remembring alway, that they haue a maiſter in heauen, before whom they muſt make an account for their doings. Theſe foure points are in effect ſpoken of before in the duty of parēts. For ſo much as maiſters & houſeholders, are to their ſeruants and prentices in place of fathers, they are hereby admoniſhed, that they ought not to withhold and keepe backe their due wages, to exact of them, to oppreſſe them, or to reward their wel doing, and good deſeruing ſlenderly: but to be careful of their ſeruants good eſtate, as of their own, not only in prouiding for them wholſome meat, drinke & lodging, and otherwiſe to helpe them, comfort them, and relieue and cheriſh them, as well in ſickenes, as in health; liberally to reward their good deſeruings, as farre as chriſtianitie, liberalitie, and equalitie ſhall bind them: but alſo that they bee carefull that they liue honeſtly, vertuouſly and chriſtianly. And further, they may not grieue their ſeruants with ouermuch labour, but alwayes remember that they are not beaſtes, but men: ſo that they ought quietly to gouerne them, & alſo quietly to chide them, when they ſhall

Maiſters and Dames ought moderately to vſe their authoritie ouer their ſeruants.

*Ephe.*6.2.

*Iam.*5.4.
*Col.*4.1.
*Iob.*31.
13.14.15.
*Deu.*24.
14.15.
*Mat.*8.5.
6.
*Luk.*7.2.

God made euery week one day of reſt, wherein ſeruants ſhould be as free as their maiſters.

*Gen.*2.2.

ſhall neglect their dutie, leaſt they bee prouoked with ouer hard wordes, remembring that they alſo haue a Lord & maiſter in heauē, with whom there is no reſpect of perſons: Ephe. 6.9. And let them bountifully reward the iuſt and faithfull labor of their ſeruants, & pay thē their couenants in a fit and conuenient time, leaſt being compelled by neceſſitie, they ſhould ſteale.

Maiſters ought not as Tyrants, to vſe their ſeruants as their Horſes or Aſſes: but to deale with them louingly & chriſtianly, becauſe they are all members of one bodie, whereof Chriſt Ieſus is the head. There be ſome maiſters, that vſe their ſeruants & prentices more like beaſtes then like men, & their own members; for which they ſo doing, let them aſſure themſelues, they muſt yeeld to God their Maiſter a ſtraight account. Oh that chriſtian maiſters and miſtreſſes would learne, and ſo practiſe the example of *Iobs* good & vpright dealing with his ſeruants, which was farre from rigor. For hee ſaith, *If I did contemne the iudgement of my ſeruaunt, and of my mayde, when they did contend with mee,* (that is, when they thought themſelues euil intreated by me,) *What then ſhall I doe, when God ſtandeth vp?* (If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?) *and when he ſhall viſit mee, what ſhall I anſwere? He that hath made mee in the wombe, hath hee not made him?* (which moued him to ſhewe pitie and fauour vnto his ſeruants, becauſe they were

Gods

As the laborer which worketh but one day is worthie his hire, euē ſo much more the ſeruaunt which laboureth euery day. *Luk.* 10.7

As Dauid did limit Ioab that he ſhould not kil Abſolon, ſo God hath bound maiſters, that they ſhould not oppreſſe their ſeruants. 1. *Sam.* 18.5

Iob. 31.13. 14.15.

For a good man, ſaith Salomon, *Pro.* 12.10. wil be mercifull to his beaſt, and therefore he

Gods creatures, as he was:) *hath not hee alone faſhioned vs in the wombe?* Hereby then may thoſe maiſters & dames ſee their wickedneſſes, who wil not heare their ſeruants ſpeake, but vpon a ſimple ſurmiſe and brainſickneſſe, do euill intreate them by cruell ſtripes, when in truth there is no iuſt cauſe. Maiſters and Miſtreſſes ought therefore to vſe their ſeruants and prentices with mildnes and equitie, as euery one ſhall deſerue, for they muſt remember, that they haue all one God to honour and worſhip, one Prince to ſerue, one lawe to keepe, and one land to inhabit, and one death to feare: and therefore they muſt ſpeake vnto them, as vnto bretheren, and ſiſters, and deale with them as with Chriſtians. And let them alwaies remember this, namely, that God wil neuer deale mercifully with them, if they make not greater account, that their ſeruants do ſerue him more carefully, then themſelues, and ſanctifie his Sabbaths. And therefore that maiſter is not worthy to bee ſerued, which cannot afford, that his ſeruants ſhould ſerue God as well as himſelfe. Hee muſt giue vnto God, that which is Gods, and then he may the better take that which is his owne. For, *Hee that careth not for his family* (ſaith *Paul*) *is worſe then an Infidell*: becauſe Infidels care for their family.

ought to be more mercifull to his ſeruants, being his brethren.

Reuiling words and vnreaſonable fiercenes doth much more hurt to ſeruants, then good.

Phil. 16. 17.

Exod. 20. 10.

Deu. 5. 14.

1. *Tim.* 5. 8.

As it is the office of a good houſeholder to carrie the burthen of care, trauell and labour: ſo it is the dutie of his wife, to be faithfull in keeping and well ordering of his goods, and houſe, & to ſee his, her owne, and their childrens beſt apparel bruſht, and handſomely laid vp, to be patient & carefull to ſee her husband do wel: and both their duties is effectally to giue good examples, but be diligent to entertaine peace amongſt their family, and to ſee all things neate and handſome, and to keepe due order & meaſure. For as the Sunne in the firmament giueth light to all the Regions round about him, and by his bright appearing expelleth the darknes, comforteth & cheareth the world: euen ſo likewiſe ſhould houſeholders labour to baniſh ſin and corrupt religion out of their dwellings, and to be a lanterne of godly life, to comfort and ſhine to their whole family, that ſo they may direct their liues after their good examples: *Phil.*2.15. *Math.*5.16. A maiſter ought ſo to behaue himſelfe with his ſeruants, that hee bee not too familiar with them, which many times breedeth contempt, but he is to admoniſh them often, and yet hee muſt not diſcourage them from well doing, not being too ſeuere, nor too partiall, but muſt moderate all by diſcretion. For like as the Centurion, who had many ſeruants vnder his authoritie, had them all at his becke and commaundement moſt readie to obey him, in any thing that hee ſet them about, and this good order and ſubmiſſion hee had brought them vnto, by the reaſon that his ſaid ſeruants were deare vnto him, that is, hee made

Seruants do rather imitate the workes they ſee their Maiſters do, then the words which they heare them ſpeake.
*Pro.*29.21

*Luke.*7.8.

made a ſpeciall reckoning of them, and was as a father vnto them: ſo likewiſe all maiſters are in conſcience bound to eſteeme and account well of their ſeruants, and to vſe their authoritie that they haue ouer them, mildely and chriſtianly: and then if their ſeruants do perceiue that they are deare vnto their maiſters, ſo may the maiſters in time worke them like waxe to their own mind: except they be ſuch as haue ſold themſelues to worke wickedneſſe. *Ephe.6.9.* It is very conuenient that a maiſter of a family ſhould ſo diſpoſe and order his affaires and buſineſſe, that he depart & abſent himſelfe from home, as little as may bee: for it is an old ſaying and a true, That the eie of the maiſter doth make the horſe fat, and the ground fertile: for all things are wel and fitly done when the maiſter is preſent. Such houſe-keepers as haue much, and yet ſpend little, are called niggards: and they that haue little, and yet ſpend much, are holden fooles, ſpene-thrifts, and prodigall waſters: and therefore they ought to liue in ſuch ſort, that they bee not noted either mizers for their keeping, or prodigall for their ſpending. The couetous miſerable niggard paſſeth great toile and trauels in gathering of his riches, dãger in keeping thẽ, law in defending them, and torment in departing from them: but a wiſe man is not carefull ſo much for riches, and how to liue long; as to liue well, and die well. Some houſeholders are ſo pinching and ſparing, both towards themſelues and their neighbours, that although they haue much wealth, yet they cannot find in their hearts to take part in any frugall and good meaſure of thoſe tranſitorie bleſſings, which God in mercie hath giuen them: but feed groſly and very niggardly, and cloath themſelues very meanely: keeping a beggerly houſe, ſo that (as the common Prouerbe is) a man may as ſoone breake his necke, as his faſt with them. So that the ſtate of ſuch a worldling and couetous rich man is moſt miſerable, vpon whom God hath bountifully beſtowed great wealth, and yet he hath not the grace to vſe his riches well, eyther to his owne comfort, or the good of his neighbour: but heapeth vp riches (as the Pſalmiſt ſaith) and cannot tell who ſhall gather them. *Pſal. 39. 6.* This ſheweth, that it is the plague of God that befalleth vpō ſuch a miſerable couetous worldling, when he hath plentie of all things, and yet wanteth a liberall heart to imploy and vſe them rightly. And therefore the holy Ghoſt, in the booke of the Preacher, is not content once or twiſe to finde a fault, and to check this as a great vanitie and abuſe, but ſpeaketh of it fiue ſundry times. In one place hee ſaith: *There is an euill which I ſawe vnder the Sunne, and it is much among men: A man to whom God hath giuen riches, and treaſure, and honour, and hee wanteth nothing for his ſoule of all that it deſireth: but God giueth him no power to eate thereof: but a ſtrange man ſhall eate it vp: this is vanitie, and*

The couetous man in gaining riches, loſeth himſelfe.

this is an euill ſicknes. Eccle.2.24 and 3.12.13. 22.& 5.17.& 6.1.2.& 8.15.

Such maiſters and miſtreſſes as would haue their neceſſary affaires & buſineſſes diſpatched well, and in due time, may not alwaies truſt to the doing thereof by their ſeruants: but they muſt either ſee it done, or rather diſpatch it themſelues, if it be ſuch a thing and buſineſſe as they can and may well do. For ſuch a lowlines is alwayes ioyned with the feare of God, that they that are humbled with religion (though honourable and worſhipfull in calling) doe not think thẽſelues too good to do any good thing.

That which thou canſt do conueniently thy ſelf, commit it not to another.

This vndoubtedly is a thing greatly to bee wiſhed for: namely, that all chriſtian maiſters and houſeholders, when they go about to hire any ſeruants, would be no leſſe carefull and inquiſitiue of their honeſtie, godly conuerſation, and how they haue profited in the knowledge of God his religion, then they be to inquire and know what they can doe, and what skill and cunning they haue in that Art or Science which they profeſſe, or els what qualities they haue: and ſo doing, no doubt (they being carefull to hire religious and godly ſeruants) their worke and buſineſſes that ſuch ſeruants ſhall take in hand, the Lord will much better proſper, & giue good ſucceſſe vnto, then otherwiſe if they ſhall hire and entertaine irreligious and prophane ſeruants: as may plainly appeare by the example of *Iacob* and *Ioſeph*, two

*Gen.*9.20.

Maiſters ought to make good choiſe of their ſeruãts.

Gene.30. 26.27. &c. & 29. 2.3.4.5.6. 23.23. Eſay.6.6.

It is a rare thing for a Maiſter to bring his ſeruant to be godly, who is not godly himſelfe.

religious and faithfull ſeruants, whoſe maiſters & their ſubſtãce was bleſſed, increaſed, & multiplyed for their ſakes. As houſeholders ought to haue care ouer the bodies of their ſeruantes, ſo much more ouer their ſoules. One compareth the maiſter of the houſe to the Seraphin, which came and kindled the Prophets zeale: ſo he ſhould go from wife to ſeruantes, and from ſeruants to children, & kindle them in the zeale of God, longing to teach and vtter his knowledge, as a Nurſe to emptie her breaſts.

It is lamentable to thinke, how careles al maiſters, for the moſt part are as on this behalf: not onely ſuch as are prophane and ignorant themſelues, but alſo ſome that would bee counted great profeſſors, and would ſeeme to haue great knowledge, yea (and with griefe may it be ſpoken) ſome preachers alſo: who hauing had ſeruants dwelling with them 3. or 4. years, or mo, as they were ignorant in the grounds & principles of chriſtian religion, when they came firſt into their ſeruice, ſo they went from them as ignorant therein, as they came: and all for want of catechiſing, being a principall dutie, which not only miniſters, but alſo all chriſtian maiſters in cõſcience are boũd to perform to their families. But of this matter I haue ſufficiẽtly intreated in my laſt editiõ of the *vſe & neceſſity of catechiſing*: & therefore I wil of purpoſe here omit to ſpeak of it. Another ſaith, that a maiſter in his familie hath al the offices of chriſt: for he muſt rule, and

teach, and pray: rule like a King, and teach like Reuel. 5.
a prophet, and pray like a Prieſt. To ſhew how 10.
a godly man ſhould behaue himſelfe in his Act.16.
houſehold; when the holy Ghoſt ſpeaketh of 31.33.&
the conuerſion of any houſe-keeper, common- 18.8.
ly hee ſaith: *That the man beleeued, with all his* 1.Cor.1.
houſehold. As *Peter* being conuerted, muſt con- 16.
uert his brethren: ſo the maiſter being a Prote- Luke 22.
ſtant and a good chriſtian, muſt endeuour by al 32.
good means, that his ſeruants may be ſuch. For
therefore God ſaid, that he would not hide his
counſell from *Abraham*, becauſe hee would
teach his family. And ſurely all dutie of ſeruāts, Gen.18.
which is not done of conſcience, is but eye ſer- 17.19.
uice, and faileth at moſt need: as *Ziba* betraied 2.Sam.16.
his maiſter, whē he ſhould haue defended him. 1.2.3.4.
Therefore before *Oneſimus* was conuerted, *Paul* Phil.11.
ſaid he was an vnprofitable ſeruant: but when 12.15.
he was conuerted, hee called him more then a
ſeruant: becauſe ſuch a ſeruant is better then
many ſeruantes. Though *Laban* was wicked Gen.23.
himſelfe, yet hee reioyced that *Iacob* his ſeruant
was godly, becauſe God bleſſed him the better
for him. *Ioſhua* ſaith, *I and my houſe-hold will* Ioſua 24.
ſerue the Lorde: Shewing that maiſters ſhould 15.
receiue none into their houſes, but whom they
can gouerne, as *Ioſhua* did: and if any ſuch haue
crept into their doores, they muſt put him forth
againe: for *Dauid* ſaith, *I will not ſuffer a lyar* Pſal.106
to ſtay in my houſe. He ſaith not, a ſwearer, nor 7.
a theefe, but a lyar: as if he ſhould ſay, I wil rid

They muſt keepe no idle prophane, ſuperſtitious, nor diſordered ſeruants in their houſe. him out of doores, before hee be a ſwearer, and a theefe: for a lyar will grow to a ſwearer and a theefe in a day, as a dicer groweth to a beggar in a night. Therefore it is noted of *Cornelius*, that he himſelfe feared God, with all his houſehold. This is reported alſo of *Ioſeph* and *Mary* for an example, that they went vp euery yeere, *Act.* 10.2. with all their families, to worſhip at Ieruſalem, *Luk.* 2.41 that their children and their ſeruaunts might learne to know God as well as they. Theſe examples be written for houſeholders, as others are for Magiſtrates & Miniſters, and Souldiers that no calling might ſeeke further then the Scriptures for inſtruction. Wherfore, as you are maiſters now, and they your ſeruantes, inſtruct them, and traine them, as if you would ſhewe what maiſters your ſeruāts ſhould be hereafter.

Next vnto ſeruants labours and inſtruction, muſt be conſidered their corrections. As *Paul* *Epheſ.* 6.4. ſaith, ***Fathers, prouoke not your children to wrath:*** ſo we may ſay, maiſters, and miſtreſſes, prouoke not your ſeruants to wrath: that is, vſe ſuch reproofes, and ſuch corrections, that you do not prouoke them, but moue them, that you do not exſperate them, but win them: for reuiling and reprochfull words, and immoderate fiercenes, doth much more hurt then good. And therfore the lawe of God did charge the maiſter, that he ſhould not inflict aboue fortie ſtripes vpon his *Deut.* 25. ſeruant, leaſt hee ſhould ſeeme deſpiſed in his 23. eyes. For while a childe, or ſcholler; or ſeruant, doth thinke that he is reproued for loue, or beaten with reaſon, it makes him think of his fault, and is aſhamed : but when he ſeeth that hee is rebuked with curſes, and beaten with ſtaues, as though he were hated like a dogge, his heart is hardned againſt the man which correcteth him, and the fault for the which he is corrected; and after hee becommeth deſperate, like a horſe which turneth vpon the ſtriker : and therefore let maiſters know, that God euen then chides them, whenſoeuer they fight or chide in ſuch rage. For though there be a fault, yet ſome things muſt be diſſembled and winked at; and ſome things muſt be forgiuen, and ſome puniſhed with a looke: for he which takes the forfeit of euery offence, ſhall neuer be in any reſt, but vexe himſelfe more then his ſeruant.

Maſters ought to haue a tender care of their ſeruants in their ſickneſſe.

But aboue all, we thinke that the charitie and tender affection of maiſters, & loue of ſeruants to their fellowes in their ſickneſſe, is eſpecially to be vſed and ſhewed: at which time the ſicke are to be ſeuerally lodged from the whole, & to bee cheriſhed and nouriſhed with more choiſe and daintie meate. For the performance & care of this dutie, the Centurion is commended in the Goſpell, which dutie very vnchriſtianly is neglected of many maiſters. The maiſter of the houſe ſhould not diſdaine, or ſhewe himſelfe ſo ſcornefull or vnkind, as not to viſit his ſicke ſeruant. For if bruit beaſts reioyce to ſee their maiſters cheriſh and feed them, as we may daily

Math. 8.5.6.
Luke 7.1.

ſee in dogs: how much more may wee beleeue that men & reaſonable creatures are much delighted and comforted therewith? Whereupon it comes to paſſe, that good and faithfull ſeruants, liking and affecting their maiſters, vnderſtand them at a becke, & obey them at a winke of the eye, or bent of the brow, not as a water-ſpaniel; but as the hand is ſtirred to obey the minde, ſo prompt and ready is the dutifull ſeruant to obey his louing and kinde maiſter. For as the hand is ſaide to bee the inſtrument of inſtruments, being it (indeede) that ſerues to feede, apparell, & keepe cleane the reſt of the limmes, and parts of the body, which are alſo called inſtruments: ſo is the ſeruant ſaid to be an inſtrument of inſtruments, becauſe he keepeth all the inſtruments of houſehold occupied; not onely to liue, but to liue well, wherin he differeth from all other inſtruments. For where they are things without ſoule, hee is diuinely enriched with a ſoule: and herein he differeth from the hand; for that the hand is faſtned and vnited to the body, but hee is ſeperate and diſioyned from his maiſter: and he is alſo different from Artificers; for Artificers are inſtruments of thoſe things which properly they cal workmanſhip: but the ſeruant is inſtrument of the action, which alſo is diſtinguiſhed from workmanſhip. So that the ſeruant if you wil rightly vnderſtand him, is, a liuely and ſeuerall inſtrument of action.

It is very meete and conuenient, that the Miſtreſſe or dame, do not make her ſelfe too familiar with her ſeruants, or houſehold folkes, leaſt they ſhould be too bold to talke, to ieaſt, or vnreuerently & vnmannerly to behaue themſelues towards her, & ſo modeſtly and wiſely to beare her ſelf among her ſeruants, that they may feare, reuerence, and ſo ſtand in awe of her, as the Miſtreſſe and mother of the houſe.

The wiues behauiour with ſeruãts.

And as it is not comely or beſeeming, that the wife ſhould take vpon her to rule & correct the men-ſeruants: ſo likewiſe it is not comely or meete that the husband ſhould meddle with the puniſhing or chaſtiſing of the maide-ſeruants: ſo that it is moſt meete and accceptable to the offender, that the maiſter ſhould correct the men, and the miſtreſſe her maides: for a mans nature ſcorneth and diſdaineth to bee beaten of a woman: and a maides nature is corrupted with the ſtripes of a man. Therefore wee reade, that *Abraham* would not meddle with his maid, but committed her to his wife, and ſaide: *Do with her as it pleaſeth thee.* As if hee ſhould ſay, It belongeth not to me, but to thee. And theſe are the duties which maiſters muſt performe in their life time. All which muſt be ſhut vp, with ſetting order for all things at their death, with eſpeciall exhortations and prayers for religion, for vprightneſſe in their callings, for peace and order after them, according to the example of *Hezekiah, Dauid*, and of *Iacob*, and of *Ioſeph*: *Eſay.* 38. 1. 1, *King.* 2. 12. and *Gen.* 47. 29. 30. and

The maſter muſt correct his men, and the miſtreſſe her maides.

and 49.29. So that it is the dutie of Chriſtian maiſters to haue a care, not only that their families be well and chriſtianly gouerned while they liue: but alſo that after their death, loue, peace, quietneſſe, and good order may be continued in their poſteritie.

The ſeruants dutie towards *their Maiſters.*

A ſeruant is he that hath a maſter, and is not his owne man, or elſe he that is at the becke and commandement of an other.

*Rom.*6.16
2.*Pet.*2.19
*Iohn.*8.34
*Ephe.*5.6.7.8.
*Coloſſ.*3.22.23.24
*Tit.*2.9.10
1.*Pet.*2.18 19.20.21

This dutie conſiſteth in 3. points:

1. Firſt, that ſeruants & prentices; doo from their hearts, chearefully and willingly performe the labours and workes that their maſters, miſtreſſes, or dames, ſhall command them.

2. Secondly, that they be faithfull in things committed to them by their maiſters, miſtreſſes and dames; that ſo they may keepe their goods.

3. Thirdly, that they be carefull to obſerue vprightnes of maners; that the wife, ſonnes and daughters, or other fellow ſeruants, be not corrupted by their bad counſels, or lewd behauiour.

Theſe points are plainely proued by theſe places of Scripture quoted in the margine; whereby ſeruants are ſtraightly charged, reuerently and faithfully to obey their bodily maiſters, miſtreſſes, and dames, in all things which may be done without offence to God. And this

obedience and ſeruice muſt be done with feare 1.*Tim*.6.
and trembling, in ſingleneſſe of heart, as vnto 1.2.
Chriſt, they being moued with a reuerence to *Luke* 17.
Godward, as though they ſerued God himſelf, 7.8.9.
and that as well in the abſence of their maiſters,
miſtreſſes, or dames, as in their preſence: not
conſtrainedly, as it were forced or compelled
thereto, but heartily and with good will, as
they that ſerue the Lorde, and not men: not
onely in reſpect of the earthly reward, but because
they know, and are aſſured, that of the
Lorde they ſhall receiue the reward of inheritance,
in as much as they ſerue the Lord Chriſt.
So that hereby all good ſeruants, may in fewe
words learne what dutie they owe to their maiſters,
miſtreſſes and dames: namely, to loue
them, and to be affectioned towards them, as a 2.*King*.5.
dutifull child is to his father: to bee reuerent 13.
and lowly to them in all their wordes and geſtures; The pro-
to ſuffer & forbeare them; to obey with pertie of a
ready and willing mindes all their lawfull and good ſer-
reaſonable commaundements; to feare them; uant.
and to be loth to diſpleaſe them; to bee faithfull
and truſtie to them and theirs, in deedes
and promiſes; to bee diligent and ſeruiceable;
to ſpeake cheerfully; to anſwere diſcreetly;
not ouer-boldly to dally with their Maiſters
wife, daughters, or maidens: to be loyall and *Gene*. 30.
dutifull to their maiſters, miſtreſſes, and dames: 27.28.29.
as *Iacob* was towards *Laban*, and *Ioſeph* to- 30.& 39.
wardes *Potiphar*. And they muſt carefully 5.&c.

indeuour to doe and procure, to the vttermoſt of their abilitie, that which may be to their maiſters, miſtreſſes, and dames honeſtie, credit, and profit, and that as well when they are abſent and out of ſight, as when they bee preſent and looke on. This is a qualitie and propertie belonging to euery good ſeruant, both men and maides: to wit, that whatſoeuer goods or neceſſaries of their maiſters, miſtreſſes, or dames, they ſhall haue charge of, as committed to their turſt and keeping; they carefully ſee ſuch things ſo well and orderly placed, and laid vp, that if there ſhall be at any time any iuſt occaſion to vſe any neceſſarie in their cuſtodie: yea, if it be in the night ſeaſon, and that without a light, they then not only can ſay, in ſuch a place it lyeth, but alſo, if they bee required, they can preſently fetch the ſame.

Seruants muſt take heede that they doe not wittingly and willingly anger or diſpeaſe their maiſters, miſteſſes, or dames: which if they doe, then they ought incontinent and foorthwith to reconcile themſelues vnto them, and to aske them forgiuenes. They muſt alſo forbeare thē, and ſuffer their angrie and haſtie words, and in no wiſe anſwere againe ſpightfully or ſcornefully, neither yet vpon any ſuch occaſion run away. For the Angel taught and willid *Hagar* the ſeruant of *Sarah*, when ſhee fled from her miſtreſſe, that ſhee ſhould returne and humble herſelfe vnder the hands of her miſtreſſe. So did Saint

Gene. 16. 7.8.9.

Saint *Paul* make agreement betwixt *Oneſimus* a vagabond and theeuiſh ſeruant, and ſent him againe to his maiſter *Philemon*, from whom hee was fled away. Seruants and prentices therfore according to the rule of Gods word, muſt patiently beare, and forbeare their maiſters, miſtreſſes, and dames, and do whatſoeuer lawfull thing they ſhall commaund them, not being againſt a good conſcience. And therefore they muſt remember, how farre foorth they are bound to obey their maiſters, that is, *Vſq; ad aras*: that is, ſo farre as chriſtian religion ſuffereth, and ſo farre foorth as they may doe it with an vpright conſcience: for otherwiſe, if their maiſters ſhal command them to doe any thing that is vnhoneſt, vnlawfull, wicked, vniuſt, or vngodly, then they muſt in no wiſe obey it. 1. Sam. 20. 28. &c. and 22. 17. Dan. 3. 18. Act. 4. 19 and 5. 29.

Phil. 10. &c.

How farre foorth ſeruants ought to obey their maiſters.

The conditions of a good maid-ſeruant, are, that ſhe be carefull, faithfull, patient, neat, and pleaſant: that ſhe be cleanly, quicke and handſome, and of few wordes: honeſt in her word, deed, and attire: diligent in a houſeholde; and haue skill in waſhing, baking, brewing, ſowing, and ſpinning, but chiefly in holding her peace.

Seruants muſt lay apart all euill conditions, pride, vnfaithfulneſſe, brawling, murmuring, lying, ſwearing, and filthy communication, picking, ſtealing, and tales telling.

Ephe. 4. 15. 29.

If ſeruants would carefully marke and learn, and ſo diligently practiſe theſe three ſhort leſſons following: ſo doing (no doubt) they might both procure and purchaſe much quietneſſe to themſelues, and alſo winne and get the great good will and liking of their maiſters, miſtreſſes, and dames, thereby: Firſt, that they would cheerfully go when they are bidden. Secondly, that they would come willingly & readily whē they be called. And laſtly, that they would remember to ſhut & ſparre the doores after them. The neglect and omitting of this laſt duty, may happily be thought no great matter: but if ſuch as bee houſe-keepers will carefully obſerue it, they ſhal finde, that they ſuſtaine both loſſe and hinderance by it.

Mat. 8. 9.

And becauſe it ſomtime hapneth, that one ſeruant is too much charged with labor & worke, and another of his fellowes hath more eaſe then worke; one thefore ſhould helpe another, as we ſee by vſe in our own bodies; when one leg is wearie, we can reſt it on the other; or when the right hand is ouerlabored, we cā eaſe it with the left: and when entercourſe of loue & curteſie entreates and per ſwades not, this fauour and kindneſſe amongſt them, then ſhould the maiſter himſelfe commaund the negligent & loytering ſeruant, to helpe and eaſe the wearie, and him that is well imployed and ouer-charged.

Ayde amongſt ſeruants for helpe and eaſe of one an other neceſſarie.

Againe, ſeruants are to bee admoniſhed and put in minde, that they doe not (as ſome doe without all conſcience) make ſpoyle and hauocke

Seruants muſt to the vttermoſt of their power, ſeek uocke of their maiſters goods, wittingly, and willingly, neither yet that they ſuffer any of thoſe thinges that they are put in truſt with, through their heedleſneſſe and retchleſneſſe, to be mard and loſt: but ſpecially that they do not make ſpoyle and waſte of ſuch broke meate as remaineth after their meales, or at other times: which doing is not onely a hinderance to their maiſters profit, but alſo a great offence to God, who commaunded that ſuch broken meate as remaineth, be gathered vp and ſaued, that ſo nothing bee loſt: *Iohn.* 6. 12. Therefore to conclude, let ſeruants and prentices, both men and maides, aſſure themſelues, that as they deale and behaue themſelues to their Maiſters, Miſtreſſes, or Dames, and their goods, whilſt they are ſeruants: ſo likewiſe the Lord in iuſtice will cauſe their ſeruants to deale and behaue themſelues to them, when they ſhall come to be maiſters or dames themſelues, ſo puniſhing ſin with ſin. And as religious and godly maiſters be very wary and circumſpect, when they hire and entertaine any ſeruants into their ſeruice, that they be ſuch as are godly, honeſt, & religious, or at leaſt ſuch as wil be tractable and obedient to ſuch good order and godly gouernment, as is, and ſhall be vſed & exerciſed daily in their houſes; but contrariwiſe, ſuch maiſters as be prophane & irriligious, haue no care or regard whom they hire, or receiue into their

the commoditie and benefit of their maiſters.

Math. 7. 2.

houſes, ſo they will fit and ſerue their turne for gaine and profit, though they be neuer ſo lewd, vicious, or vngodly in word or deede: ſo likewiſe, ſuch as are Chriſtian and religious ſeruants, ought alſo to be very warie and carefull, that they doo not place themſelues with any ſuch maiſters, as are prophane and wicked, or in ſuch Townes and Pariſhes where there want good meanes and exerciſes, both of preaching and catechiſing, whereby they may daily profit and goe forwarde in that good courſe which they haue begun: whereas on the other ſide, ſuch ſeruants as are without God, irreligious, and ignorant of the meanes of their ſaluation, care not where, or with whom they dwell: nay, they will not with their good wills, come to dwell eyther in that towne, or with thoſe maiſters, where they ſhall bee reſtrained and kept from ſwearing, dicing, carding, tabling, prophaning of the Lords day, and other ſuch wickedneſſes: who in thus doing, do flie from God, and ſo ſeeke and follow after their owne deſtruction.

FINIS.